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licens'd and Enter'd according  
to Order.

*Sarah Better*

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*Her Book Ap<sup>t</sup> 27<sup>th</sup>*

*1707*

**F**



*Matthew 25. ve. 34 Come ye Blessed of my Father  
inherit the Kingdom prepared for you &c*



*Matthew 25. ver. 41 Depart from me ye cursed  
into everlasting fire prepared for the Devil*



HELL's Everlasting Flames  
AVOIDED,  
AND  
Heaven's Eternal Felicities  
INJOYED.

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The First Part.

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Containing the Penitent Sinner's Sad Lamentation for the Deplorableness of his impious Life: With a short View of the Terrors of the Damned in Hell; and his Holy Resolutions to a thorough Reformation; with some Considerations upon the Glory of the Saints in Heaven.

Also holy Preparations to a Worthy Receiving of the Lord's Supper: With Devout Prayers, Praises, and Thanksgivings upon several Occasions; with Graces before and after Meat.

To all which are Added

Hymns, and Spiritual Songs of Praises to Almighty God for our happy Deliverance from Popery and the horrid Cruelty and Barbarity of Blood-thirsty Men: With an excellent Prayer for King *William*.

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By that eminent Divine, Mr. *John Heywood*.

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The Tenth Edition,

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London, Printed for *Robert Gifford*, and are to be sold at his Shop in *Old-Bedlam*, without *Bishopsgate*. 1696. Price bound 1 s.

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TO THE  
Christian READER.

**A**S you tender the Everlasting Welfare of your Precious and Immortal Souls, cease from doing Evil, learn to do well; and with this humble Penitent, take a view and look back upon what you have been a doing ever since you came into the World, to this day, and I doubt not but that you will find you have been too much like him, in doing that which you ought not, and leaving that undone which you ought to do. Therefore let him be your Pattern and take up with him in his Resolutions, which is fully to leave

old course of Life, and to follow on  
hard after the Lord; and to seek  
him while he may be found, and to  
call upon him while he is near; and  
to press forward towards the Mark  
of the high Calling of God in Christ  
Jesus our Lord, for which end this  
small Piece is Published.

And that you may reap this Be-  
nefit by it, of finding Acceptance  
with the Lord Jesus, and by his Me-  
rits be received into Glory, is, and  
shall be the Constant and Hearty  
Prayer of

Your Soul's Cordial Friend,

JOHN HAYWARD.

THE

THE  
PENITENT SINNER  
Bemoaning and Bewailing the  
DEPLORABLENESS  
OF HIS  
IMPIOUS LIFE.

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PART I.

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Pfal. xi. 6.

*Upon the Wicked he shall rain Snares, Fire  
and Brimstone, and a horrible Tempest.  
This shall be the Portion of their Cup.*

**O** Christ the Son of the most High  
God, the Saviour of most mi-  
serable Men! who for us Men, and  
for our Salvation, left thy Glorious Ha-  
bitation in the highest Heavens, whose In-  
fused Body was buffeted with Fists, re-  
d with Whips, stretched upon the Cro-  
ss, pierced with Nails and Spears, and bathed  
in the sweet Streams of thy own precious  
Blood, for the Redemption of all Mankind.

kind: O Father, O Restorer, O Preserver of Life! to thy Majesty, to thy Mercy my sinful Soul, full of fresh bleeding Wounds, full of old corrupted Sores, sick to the Death with the surfeit of Sin, would willingly present it self, and send a few faint Groans unto thy heavenly Ears.

But alas! the greatness of my Disease hath almost taken away the sense thereof: and so horrible is my corruption, that I fear I shall offend thy pure Presence, and altogether turn thee from regarding me, thine Ear from attending me; and thy Compassion from relieving me; for I have a sharp Testimony within me, which accu-  
seth, which condemneth; that altho' in words I have profess'd thy Service, yet my Actions have charged my Tongue with Untruth: For I have never subdued my own Will, and relinquish't the Prey whereon it hath fed, which Conquest is a necessary part of Christian Duty, to obey the Pleasure. But I have remain'd Proud, Ambitious, Angry, Cruel, Rash, Vain-glorious, Envious, Covetous, Deceitful, Delicate, Sensual, Idle, Light; a great lover of my self, of my Flesh, of my Estimation, of all worldly both Advantages and Delights. I have added Folly unto Blindness, Malice

*bermoaning his impious Life.*

Malice to Ignorance, and Obstinacy to Offence: I have sinned with a high hand against thee, and more impudently should I have sinned, if, as I had ended with my Conscience, I had ended also with my Shame. In a word, all my Passions have been so lively and strong, that I cannot cast my trembling thoughts into any corner of thy Commandments, but my Conscience giveth me a sharp conviction, and crieth out *guilty* against me.

*Adam* did once taste of one forbidden Fruit, but I have often tasted of all; I have broken every Branch of the Tree of Good, which thou hast commanded, and of the Tree of Evil which thou hast forbidden: I have taken delight in all sorts of sins, not always for pleasure, but either in meer Licentiousness or depraved Custom, and many times not without great trouble and toil, even as the Prophet said, *Jer. 9. 5. They have taken great pains to do evil.*

Behold, O gracious Lord! the Guide which I have followed, the Friends which I have affected, the Counsellors which I have credited, and the Masters which I have obeyed; with these have I lovingly lived, with these have I loyally kept my Faith, even with the Appetites of my filthy Fle-

*The penitent Sinner*

with the Transitory Treasures of this World, bathing my unhappy Soul in the foul and foolish Pleasures of this Life: These have been my Gods, these have been my Idols, but now they are my Accusers, now Witnesses against me, now my Judges, now my Tormentors.

I am far more wretched than I can possibly imagine; and altho' I think that I am at the very bottom of my Misery, yet do I find my self to sink daily more deep in the Mire. I am one of the most poor and wretched Creatures in the World, I am one that hath most abused thy benefits, and if thou hadst wrought so much both by secret Inspiration, and by outward means in them of Tyre and Sidon, even in other great Sinners, as thou hast wrought in me, they would have converted unto thee in Sackcloth and Ashes. I am unworthy of the service and use of any of thy Creatures; I am unworthy to lift up mine Eyes towards Heaven, and more unworthy to speak unto thee, but most of all to receive from thee those Comforts and Consolations wherewith thou usest to cherish thy Children.

O Sin, the very Bane and Death of my Soul, was it not enough for thee to infect



*bermoaning his impious Life.*

a heedless Creature with thy Poyson, but thou must make it so ugly and loathsome that the Eye of Mercy should not endure to behold? Was it not enough for thee to crush it in pieces with thy weight but thou must also go to stop the Ear of Pity with Horror, and the Mouth of Prayer with Shame? Was it not enough for thee to draw me to destruction, but thou must also take from me both the sense of my Grief, and the sight of my Danger? and consequently the Cure of the one and the Care of the other?

I was wounded and I felt it not; I was wounded unto death, and I perceived it not; I was bound, I was beaten, and I regarded it not; yea, my deadly Wounds were a delightful tickling unto me. I took pleasure in satisfying the base of my Lusts, and like *Solomon's Fool*, I laughed when I was lashed; for I was not myself when I was without thee, neither discerning nor discerning that which was good nor yet shunning, nor yet seeing that which was evil.

I became in the Passage of all my Actions, not only foolish, but altogether senseless; for thou art truth, and I was without thee: and thou art Life and I was

*The penitent Sinner*

ut thee; and as one that always continues in places of unfavoury smells, perceiveth no annoyance, or as a brutish and savage Life seems civil to him who hath continually been brought up in the same, because Custom changeth into Nature, and one Contrary is not known but by the other; even so I did not think my self in Misery, because I never knew what Felicity meant, and because I never knew either the *Beauty* or *Stability* of a vertuous Life: I did not think that vice had made me so unseemly, and so unsound; continual use confirmed Impudency, and took from me the Opinion of Sin.

True it is, that I found a few Sparks of mine Image within me, but they were few indeed, and of little force; which I did so continually quench or abuse, that thro' them I can expect no profit at all, but rather to be made inexcusable before thee.

Alas how am I deformed, how am I defiled! O Almighty God and Everlasting Father! My fainting Soul groaneth and gaspeth for thy Grace, but it is abashed at thy Glory; I would fain intreat thy Mercy to heal me, but I am loth to offend thy Majesty in beholding me: I am ashamed to lay open my Iniquities, and yet (woe is

*bemoaning his Impious Life.*

me) I cannot appear before thee with them. Ah these my sins! how do they stress, how do they distract me? they fire to be seen, but they are unwilling be shewn, lest they should be detest they are not healed without Confession and they are not heard without Confusion. If they be covered they cannot be cured and if they be opened they must need abhorr'd: In the mean time their sickness pierceth, and their weight presseth me, they torment me with Grief, they astonish me with Fear, they confound with Shame.

What shall I say, or what shall I do? Wretch that I am! whither did I bend my pace, and to what pass am I now come? what have all my Pleasures been unto me but as Fruit eaten before it be ripe, which will set the Teeth on edge, and pollute the Body with dangerous Diseases? Where have I been in all my Travels in the affairs of the World, but as a sick Man tumbling and tossing in his Bed, he expects ease in his change, and contentment, both of us deceived alike, because where soever we turn our selves, the cause of disquiets remaineth within us? O Christ I did not set thee before my Eyes, and

### *The Penitent Sinner*

dare not appear in thy sight: I rejoiced  
not in thee; I am troubled, but thou  
art not with me. Alas, better it were to  
be nothing, than to be without thee, with-  
out whom all things are nothing; better  
were to be dead than to be without thee,  
our Life.

Therefore, O my Soul! wicked, wretch-  
ed Soul! shake off this death of Sin where-  
in thou wallowest, and wherein thou wan-  
derest; raise up, rouse up thy self from this  
dangerous dulness, call to thy considerati-  
on, unhappy Creature, from whence thou  
unnest, where thou art, and whereto thou  
hastenest; the favour which thou forsake-  
st, the horror wherein thou abidest, and the  
error whereto thou tendest.

Thou wast once wash'd clean with the  
Heavenly Fountain of Baptism, with the  
pure Robe of Righteousness, endowed  
with the Joys of Heaven, and espoused to  
thy Saviour Christ; but now thou hast by  
impurity of Life soiled thy self with sin, de-  
filed that glorious Garment, broken those  
sacred Bands, and made thy loving Spouse  
both thy great Enemy and severe Judge.

O Christ, how can I forget thy Good-  
ness? and yet, how dare I remember thy  
Greatness? since I have denied thee with

*bemoaning his Impious Life:*

Peter, betrayed thee with Judas, and run  
from thee with the rest of thy Disciples  
nay more, with the cursed and cruel Jews  
I have mocked, blasphemed, buffeted and  
scourged thee, spit upon thy glorious Face  
and torn open thy tender Wounds: The  
since I have committed their cruelty, what  
hope can I have to avoid their Curse  
that thy Blood be not upon me and my  
Posterity.

Alas, miserable Wretch! in what Path  
have I walked? In what Pollutions have  
wallowed? and in what perplexities am  
now plunged? wherein the consideration  
both of Good and Evil, tormenteth me  
like: of Good, with grief of that which  
have lost: of Evil, partly with sense  
that which I sustain, and partly with fear  
of that which I expect.

I have lost Glory, I feel Shame, I feel  
Punishment; the loss is by me irreparable  
the shame inexcusable, the fear incon-  
solable: O miserable Estate! O uncom-  
fortable Condition! not only to be deprived  
of unspeakable Joys; but also to be  
afflicted with intolerable Pains.

O Sin! the defiler, the deformer, the  
destroyer of Souls! from how high a pitch  
Happiness hast thou dejected me?

how deep a Gulf of Misery hast thou depressed me? with what a World of Woes hast thou inclos'd me? here Woe and there Woe, and a very Hell of Woes is heaped upon me. Justly, Lord, justly am I thus tormented; for I have been faint, yea, false in the charge thou hast committed unto me; I have thrown away my spiritual Weapons, I have forsaken the Field of *Christian Combate*, and not only cowardly yielded, but Traitor-like, I have turned to the *Prince of Darkness*, my greatest Enemy.

I have cast off my *Saviour*, and cast away my self; I have forsaken the Society of Saints, and joyned my self to a company of the Damned. O Hellish Companions! I have abandoned the *Palaces of Heaven*, and built me a Nest in the loathsome Den of Hell: I am altogether become an Abject from God, and a Subject to the Devil.

What hast thou done? O mad Man! O mischievous! O monstrous Man! what hast thou done? what a woeful exchange hast thou made? what a lamentable loss hast thou incurred? O perverse Will! O miracle of madness! How, O God, hath Corruption depraved me? How, O God, shall Satisfaction restore me?

Cast thy self, forlorn Wretch, into the uncomfortable Dungeons of Sorrow, overwhelm thy self with Mountains of bitter Mourning; come Grief, come Horror, come Anguish, come Fear, heap your selves upon me, wrap me in, weigh me down; I have impudently contemned you, I have desperately provoked you, and now do miserably call for you.

So, so it is just; afflict the Wicked, torment the Guilty, revenge the Injuries, revenge the Perjuries, which I have committed against God; give me a touch of the Tortures which I have deserved, give me a taste of the Banquet which I have prepared; Comfort, Peace, Security, Joy, keep away, I will I have none of you, except you bring a pardon with you: As to many that are sick all things seem bitter, so all your pleasures are distasteful unto me. I account you my deceitful and flattering Enemies; Disquiet shall be my Rest, Mourning my Mirth, sowre Sorrow my Comfort. Alas, how shall I present my self before the Majesty of the most righteous and upright Judge? how shall my fearful Face behold him? how terrible will he cast his Countenance upon me? his Eyes far brighter than the Sun, have narrowly observed all



my Actions, he hath weigh'd my Words, he hath examin'd my Thoughts, he hath sealed up all my Sins, he hath hitherto been silent, hither patient, but alas, he will one day cry out, and call me to a reckoning for all.

O my heart! O poor heart! a heart full of miseries, never able to sustain these Fire brands of Conscience: alas, Wretch that am! comfortless and forsaken Wretch, whither shall I go? to whom shall I see for succour? who shall have pity and compassion upon me? If I behold the Heavens, I am justly excluded, because I have grievously sinned against them; If I look upon the Earth, it is weary of me, because I have been noisome unto it: on the one side I see the Good I have declin'd, on the other side the Evil which I have pursued; before me is Death ready to arrest me, behind me my wicked Life ready to accuse me; above me thy Justice ready to condemn me; beneath me Hell fire ready to devour me. And altogether unworthy that the Earth should bear me, that the Light and Air should refresh me, that any Creature should serve me; my eyes are not worthy to look towards thee; yea, they are most worthy to be extinguished with Tears. If then I



*bermoaning his Impious Life.*

ashamed to be seen, how shall I be assur'd  
to be received? I have no Heart to ask  
what hope can I have that I shall obtain?

Go to then, O sinful Soul! enter again  
into the Closet of thy Conscience, turn o-  
ver the Books of thy Accompts, cast up thy  
*Reckoning*, set down thy *Sum*, see what thou  
hast done, and what thou hast deserved.

O Lord, I must confess I have been guilt-  
y of abusing many Creatures, in desiring,  
seeking, and embracing them above and  
before thee: I have been guilty of *Blasphemy*,  
guilty of *Swearing*, guilty of *Lying*,  
guilty of vain and foolish Talking, guilty  
of Covetousness, guilty of Cruelty, guilty of  
Pride, guilty of Ambition, guilty of Riot,  
guilty of Gluttony, guilty of Drunkenness,  
guilty of Lightness, guilty of Looseness,  
guilty of Lust, guilty of Envy, guilty of Ha-  
tred, guilty of Anger, guilty of Unquietness,  
guilty of *Frowardness*, guilty of *Obstinacy*,  
guilty of *Rashness*, guilty of *Violence*, guilt-  
y of Idleness, guilty of Sloth, guilty of  
Hypocrisie, guilty of Flattery, guilty of  
Curiosity, guilty of Detraction, guilty of  
Oppression, guilty of Slander, and to sum  
up all, guilty of breaking of all thy Com-  
mandments. The penalty is eternal Ba-  
nishment from thy presence, and intoler-  
able and endless Pains in Hell-fire.

Out upon me, Wretch! alas, what shall become of me? O my Lord! I know not what to do, I cannot tell what answer to make; and being now in Extremity both of *danger* and *fear*, my Cogitations trouble me, my Conscience tormenteth me, every Thought is a Thorn unto me, insomuch as that I may conclude of my self with that of Judas, *It had been good for me that I had never been born.* Nay, go on then a little further, look down into Hell before thou leap into it; observe there who expects thy coming, what shall be thy entertainment; look down into Hell, I say, over which thou now hankest by the slender twined thread of Life, which, if it should happen suddenly to break, thou art in danger therein to be devoured; if it doth not break, yet the turning of the Heaven is instead of a Wheel, which continually windeth some part towards thee.

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*A short View of the Horrors and Terrors  
the Damned in Hell.*

O Good God! what do I behold in the Infernal Lake? nothing but Horro- Tumultuous and Eternal Horror, Fire Chains, Flaming Whips, Scorching Dan-

ness, tormenting Devils, and burning Souls, howling, roaring and lamenting; Woe and alas, with a mad Rage blaspheming God, in despair for ever to be received into his *Favour*, and for despite, in being fetter'd by him in those *Eternal Flames*, with a desperate *Impenitency*, cursing all *Creatures*, and especially themselves, tearing in a manner their own Substance, and inviting the furious Fiends to torment them.

All the Pains of this Life are singular, vexing some one sense or member of the Body; or if many be affected at once, yet never all; but here every Pore and Part of the condemned *Prisoner*, as well inward as outward, hath both a full and fit charge of *Punishment*, without either intermission or change: for as he hath offended God with every part of his Soul, and part of his *Body*, so must every one of them receive his peculiar Punishment: the Memory is tormented with Pleasures that are past, the Apprehension with Pains that are present, the Understanding with Joys that are lost, and Miseries that are to come, the Will with a malicious and envious Disposition at the Glory of God and his Elect, and above all, the Conscience is griped with a bitter despite, and raging fruitless Repen-

ance for every particular *Offence* the Sinner hath committed, which once seem'd soft and sweet, but then, like Serpents, cruelly and restlessly gnaw upon him; never ceasing to rub into his remembrance how base were the *Causes* of his *Calamity*, what *Warning* was given, what *Means* was presented for the avoiding of it, how effectually he had been persuaded, how earnestly entreated to change his choice, and accept the offer of eternal Happiness; how easily he might, and many times how nearly he had apprehended the occasion, and yet how negligently, how foolishly, how madly he continued in his careless course.

Further, the Sight is affected with fearful Darknes and ugly Devils, the Hearing with terrible and hideous Cries, the Smell with poisonous Stink, the taste with bitterness far exceeding Gall, the Feeling with intolerable Fire.

A Fire which as nothing does feed it, so it consumeth nothing that it doth burn: a Fire which hath no *Light* to comfort, but heat to torment; no *Light* but to shew them their own *Miseries*, and the *Miseries* of those they did inordinately affect: A Fire whose force shall never be spent or extinguished, or yet abated, but so long as

God

God is God, so long it shall torment the  
locked, and that with such vehement rage,  
that one drop of Water to be applied to  
the scorched Tongue, will be of greater  
relief than a Thousand Worlds.

O unhappy Bodies! which are to be ba-  
th'd in this *burning Lake*, speaking nothing  
but Curses, seeing nothing but Miseries,  
crying nothing but *mourning* and *gnash-  
ing of Teeth*: O silly Souls! which passed  
away the time of this *Life* either in *Idleness*  
or in *Evil*; what an endless *Chain* of *Calamities*  
have your short *Joys linked* together?  
Your *seven years of plenty* are past, no menti-  
on, no memory remaineth of them; your  
joy is vanish'd, your felicity is swallow-  
ed up in the Sea of Sorrow, your Plea-  
sures are turn'd into Serpents in your  
bosoms, into Bellows which blow up the  
fire to torment you.

And altho' this Fire be of one *only* sort,  
it doth it not in one sort torment the  
condemned, but yieldeth to every *Sinner* a de-  
gree of Punishment answerable to the de-  
gree of his Transgression; even as when  
any stand under the *scorching Sun*, all are  
vexed with *Heat* alike, but as their Bo-  
dies are differently disposed, so doth one  
complain above another, and therefore  
that

that which is a property of our material *Fire*, by reason of diversity of Bodies, is proper also to the *Fire of Hell*, by reason of diversity of *Sins*; for as the same material *Fire* burneth not *Straw*, *Wood*, and *Iron* alike, so the same *Hell fire* perplexeth different sinners, in a different sort; because not so much the Persons as the Sins of Men, are the proper subject of this burning, the eternal Fuel of these Flames.

But this Pain of Sense is far surmounted as Divines hold Opinion, by another Pain which they term the Pain of Loss; because that which the Damned do feel in Hell, is nothing comparable to that which they forego, and that is to be deprived both of the Society and Sight of God, wherein consisteth the Essential Glory of the Saints; for the more good a thing is, the greater Pain and Grief doth it cause in being either not attained or lost. And therefore seeing that God is infinitely good, not only comprehending but exceeding the perfection of all things, and therewith the last end of our desires, and the perfect Rest of a reasonable Soul, it followeth that all the other Torments of Hell do not so much afflict the Soul, as to be deprived for ever of him.

It cannot be expressed, it cannot be conceived, as how excellent and glorious is the sight and enjoyment of God, so what Punishment it is to be deprived thereof! Many are so weak in judgment that they desire no more than to escape Hell, but there is a far greater Torment than the Torment of Hell, it is a greater Torment to be shut out of Heaven, than to be perpetually imprisoned in Hell: *Hell* is intolerable, but much more intolerable than to be deprived of the Glory of Heaven, than to be hated of Christ, than to have him turn away his soul-satisfying Countenance, than to shut his amiable Eyes, than to say unto us, *Depart from me, ye cursed, I know ye not.* O sweet Jesus, suffer us not, I beseech thee, to taste of these Torments, suffer us not, for we are Souls, lightly to esteem it, at least suffering either us not with a high pace to hasten unto it. So much as thy Glory and Beauty doth exceed the Torments of Hell, so much is the Torment greater to be deprived of the one, than to be possessed with the other. And besides these common Torments, every Offender shall have his particular pains according to the difference of his sins, either in quality or kind.



The Proud shall be abased, and beaten under foot, the Covetous shall be crushed with the weight of their want, the Gluttonous shall be devoured with ravenous hunger, the Drunkard shall be dried up with scorching thirst, the Lascivious and Unchaste shall be wrapt up in the Embrace of stinking, stinging, and scorching Flames, they that regarded not the Poor crying to them for a crumb of Bread, shall become there both endless and successles Beggars for a drop of Water; they that would not in this Life once think on these Pains, thereby to bridle their Affections, shall there, by reason of their extensive sense of them, be able to think upon nothing else, and in like manner the rest by weight and measure, so that according to the Glory and Pleasure they did enjoy, Misery and Torment shall be proportioned to them, where as well the Beauty and Order of God's Justice, as also both the manner of their Execution, and the measure of it shall perfectly appear.

All this doth the Scripture in diverse places declare, in that it saith, In Hell Hunger and Thirst, wailing and gnashing of Teeth, Two-edg'd Swords, Worms, Serpents, Scorpions, Hammers, Worms



wood, Water mingled with Gall, tempestuous Spirits, and Spirits created for Revenge: By all which Expressions, as well the greatness, as also the multitude and variety of Torments are signified, which the damned shall for ever endure.

Finally, then shall be poured upon the damned the full Flood of God's Wrath, which he hath gathered together upon all the Sins that have been committed since the beginning of the World, and all the Torments that possibly can be imagined, shall then be heaped upon their Heads: Nay, all the Torments which in this Life either have been invented, or can be imagined, do stand in no comparison, whether for sharpness, or continuance, with the Torments of that place, which altho' they shall be common to many, yet they shall be most heavy upon those that have had the best Means and Opportunities to avoid them.

And not only all these Pains, but any one of them shall be so grievous, and so intolerable, as that it is impossible for the Wit of Man either to express or imagine; for so much as the least Torment of Hell that can be conceived, is more than we can possibly conceive, and yet shall no Creature be griev'd for them; and endure they

must be without any hope, *First*, of Intermission: And *Secondly*, of Abatement. *Thirdly*, of Change, without which things not only painful and indifferent, but things pleasant (as appeareth by the Manna God sent down to the Children of *Israel*) become insupportable. *Fourthly*, of the poor Comfort of Calamity, Pity; but on the contrary, the Devils shall upbraid them, the Damned curse them, and the Saints deride them. *Lastly*, of End, for nothing is perfectly great which hath an End.

If there might be any End of these Torments, altho' it should be after so many millions of Years as there are drops of Water in the Sea, as there are Motes of Dust upon the Earth, as there hath been Moments of time since time began, it would be some comfort to those that do endure them; but Eternity is intolerable unto them, infinite Eternity breaketh their Hearts, Eternity is the very Hell of Hell. If all the Punishments in Hell were not greater than the stinging of Ants, or Fleas, Eternity is enough to make them intolerable; the present sense of Pain is not so grievous to the Damned, as it is grievous to think that after many Millions of Ages

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End  
Wha

they shall be as far either from End or Ease, as they were at the first day of their beginning.

It is certain that a thousand Pleasures make no satisfaction for one exquisite torment, because the torment is without ease, and pleasures are not without Composition and Allay; and if they do not make satisfaction for one Torment, much less infinite; and if not for a small time, much less for Eternity; and if not for the Torment of one part, much less of the whole.

And as one that floateth half choaked and wearied in the Sea, ceaseth ~~not~~ to wrestle with the Waves, to cast forth his Hands every way, altho' he graspeth nothing but thin and weak Water, which continually deceiveth his pains; so they that both swim and sink in this depth of Death, shall always strive and struggle therewith, altho' they neither find nor hope for any help. O deadly Life! O immortal Death! what shall I term thee? Life, wherefore then dost thou kill Death, and wherefore dost thou then endure? There is neither Life nor Death, but there is some good in it, for in Life there is some Ease, and in Death an End; but thou hast neither Ease nor End. What then shall I term thee? Even the bit-

terness of both: for of Death thou hast the Torment without any End, of Life thou hast the Continuance without any Ease. God hath taken away both from Life and Death all that which is Good; the rest he hath mixed together, and therewith tempered the Torments of Hell.

O unfavoury Composition of the Cup of God's wrath! a death always living, and an end ever in beginning; a Death which shall not devour, but tear, and eat, but not consume. And as this Death can never die, so shall it never be satisfied, or weary in gnawing upon every part of his most miserable Prey. O Intolerable Vengeance, and equal with Eternity! which no means can moderate, no patience can endure, no time can end; but so long as God shall live, so long shall the damned die; and when he shall cease to be happy, which can never be, then shall they cease to be miserable.

A Star, which is far greater than the Earth, appeareth to be a small Spot in comparison of the *Heavens*; much less shall the Age of Man seem, much less the Age and Continuance of the World, in regard of these eternal Pains. The least Moment of Time, if compared with Ten Millions of Years, because both terms are definite, and the

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the one a part of the other, beareth, altho a very small, yet some Proportion; but this or any number of Years in respect to Eternity, is nothing less than just nothing. All things that are finite, may be compared together; but between that which is finite, and that which is infinite, there is no comparison.

Neither is it any piece of Injustice to inflict Eternal Punishment for sins that were done but for a time; because the just and severe Judge doth not weigh the Actions only, but the Hearts of Men: For, therefore do the wicked sin for a time, because they have but a time to live; but they are desirous to live for ever, because they are desirous to offend for ever; being more desirous to sin than to live, and not regarding life, but only to enjoy the Pleasures of sin; and therefore it is just that they shou'd never want punishment who ever had a will to offend, that they should never find an end of Revenge, who would never have made an end of sin. Again, as God is infinite both in Majesty and Mercy, it followeth that every Offence against that Majesty is also infinite, and therefore worthy infinitely to be punish'd. And surely if a Man that is sharply pinch'd with some

one particular Pain, be it but the aking of one of his Teeth, doth think one Night exceeding long, tho' he lieth in a soft Bed, well applied and cared for; for if he turneth often, and telleth the hours, and thinketh every one long till it be Day; how tedious can we think Eternity will seem to those that shall be continually perplexed and torn with those Eternal torments? not only the Body, but primarily the Soul, in a dark *Babylonian* Furnace, foaming forth most horrible Heat: And if Forty Days Rain, driven with the Tempest of God's Wrath, was sufficient to destroy the whole World, what shall we conclude of the full Storm and Stream of his Rage, wherein the fiery Darts of his Fury shall never cease to beat upon his Enemies? O dreadful Fire! kindled by the breath of God's Eternal Wrath, more exceeding the fire of this World than can be imagined: O ugly Darkness! cursed by the Mouth of God: O Eternal Night both inward of the Soul, and outward of the Body, in regard whereof the palpable Darkness of *Egypt* was scarce a Day which light Clouds overcast: O long and loathsome Night! wherein the Morning will never appear, wherein the hope of Light is no less desperate than the

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desire violent. Is this, O Lord, the wages of Sin? is this the punishment of wicked Doers? of whom I am one in so deep a degree, that it is no wonder if my Conscience tremble, and my Soul cleave with Sighs, and my Eyes drowned with Tears.

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*The Penitent Sinner's Holy Resolutions to a  
thorough Reformation.*

**I**S it so? is my Case so deplorable and desperate? must my sinful Life end in the entering into those eternal Flames? must my Frolicks die into everlasting Burnings? must my jolly Hours be turn'd into bitter Weepings and Wailings? must my breaking of God's Holy Commandments cause me to be fetter'd in Chains, and that for ever in utter Darkness, where there is nothing but hideous and fearful cryings and groanings? Is it so? Hath God told me, that cannot lye, and shall I not have the Faith to believe him? Yes, I will. If this be the Exit of a sinful Life, tell me no more of those *Dalilah's*, of those Pleasures I have formerly taken a delight in: There is no playing with Sin, I will get clear of it whatever it cost me; I will give ear to as



bewitching Enchantments no more, I will  
 not for a few merry hours hazard my eter-  
 nal Safety: Heaven is not a thing to be  
 lightly esteem'd, it is of more value than a  
 thousand Worlds, and I believe it to be so;  
 and why should I be so foolish and careless  
 as not to take any care to fit my self for  
 an Admittance into it? I know not how  
 soon my Change may come; and if it  
 should come and I not prepar'd, I am un-  
 done, and that for ever; therefore I will  
 bid my old Friends farewell: farewell fine  
 Clothes, and farewell all delicious Living  
 farewel Carding and Dicing, Hunting  
 and all manner of Revelling whatsoever  
 that I have taken any delight in, for my  
 Delight shall be for the future in fearing  
 and serving of God, and in keeping of his  
 Commandments, which was the chief End  
 of my being made a rational Creature:  
 therefore away with your Enticements,  
 your Traps and Snares, whereby you  
 would delude and deceive me, till you  
 drag me into *Hell's Everlasting Flames*; for  
 I see what all Lewdness will come to,  
 which is dreadful to me; therefore molest  
 and trouble me not, I will run the pleasant  
 ways of God's *holy Commandments*, I will  
 ascend God's holy Hill, I will make haste



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to Mount Sion, I will be kept in the Tents  
 of Wickedness no longer (*therefore lift up*  
*your Head, O ye Gates, and be ye lifted up*  
*ye Everlasting Doors* ; I will force my way  
 thro', I will enter,) and all that ever Men  
 or Devils can do unto me, shall not hin-  
 der : shall Tribulation, or Distress, or Per-  
 secution, or Famine, or Nakedness, Peril  
 or Sword ? these can but kill the Body, but  
 I have an immortal Soul, that is of greater  
 value, if I save that I save all : and shall  
 I fear dangers in striving to be abundantly  
 satisfy'd with the Fatness of God's House ?  
 I see a City which hath Foundations,  
 whose Builder and Maker is God : I see  
 a-far off a House made without Hands  
 eternal in the Heavens : farewell deceitful  
 Heart, I will give Ear to your false Sug-  
 gestions no more, I have a more sure word  
 of Prophecy, whereunto I resolve to take  
 heed : how often hast thou taught me to  
 hide my Sins, and call them by wrong  
 Names, that I might excuse my self for  
 departing from them ? But dare I presume  
 to think to deceive the all-wise God ? No,  
 God will not be blinded, he will not be  
 mocked, he is not asleep like *Baal*, or gone  
 a Hunting : No, Canst thou draw a Cur-  
 tain before the Eyes of Infinite Wisdom ?

*Holy Resolutions to*

No, he sits and sees, and observes all the Actions of Men, therefore I am ashamed knowing what I have done. I have called my Pride, Decency; my Covetousness, Frugality; my Drunkenness, Good-Fellowship; my Lasciviousness, Impossibility of resisting the Dictates of Nature; my slandering others, but saying what I hear; And thus I have deceived my self, but I will for the future be deceived no more, but I will hearken unto what the Lord will say unto me, and not to my base and deceitful Heart's Lust: I have seen enough of Impiety, I will stay no longer in *Sodom*, these *flowery Meadows*, these pleasant Fields shall make me lie down no more: I see there's Death in the Pot, and the great Day of God's eternal Wrath is hastening; therefore I come, Lord, I will stand off no longer: I have staid in the service of Sin and of the Devil too long already, I will give ear to what thou shalt be pleased to say to me: I will turn my back no more upon thee, I will harden my heart no more. It is the voice of my beloved that knocks, I will arise and let him in: Awake up my Glory; Awake, I have slumbered too much: get up my drowsie Affections, the Lord is at hand. O my God! wilt thou

the spread forth thy blessed Arms, to embrace  
med and receive such a wretched Creature as I  
lled am, filled with all manner of wickedness  
ness, and Deceit; and having known the Judg-  
low ment of God; that they who commit such  
of re things, are worthy of Death, have not on-  
der- ly done the same, but have had pleasure in  
And them that do them? is there Mercy in store  
ll for for such a Rebel? then I heartily renounce  
will the Devil and all his Works, therefore, a-  
unto rise, O Lord, and let thy Enemies be scat-  
pitful ter'd, and appear for me with thy Almight-  
mpi- ty Power and out stretch'd Arm, and deli-  
these ver me from this Slavery, this hard Bon-  
shall dage that I am under: Deliver me from  
ere's these my Enemies that seek my utter De-  
y of struction.

It Methinks I see them quaking and trem-  
bling before God's Tribunal, that thought  
it below them, while upon Earth, to make  
Religion their business: Methinks I see  
to say them, how they are ashamed of their Mad-  
ness and Folly, and methinks I hear them  
upon call and cry to the Rocks and Mountains  
to fall upon them, to hide them from the  
Face of him that sits upon the Throne.  
Direct me, O Lord, and teach me by thy  
holy Spirit; draw me and I will run after  
thee, teach me to sing the Song of Sion;

guide me in the Path of Life ; Leave not  
 my Soul in Hell, pull it out. I have made  
 a solemn choice of God for my Portion, let  
 me know how I must love him ; I will ob-  
 bey your Counsel, I will act according to  
 your Directions, be not afraid of me, I will  
 not turn my back in the day of Battle, I  
 have done with these fading, deceitful  
 Pleasures, I find no Comfort, no enjoy-  
 ment in them ; they may please for a while  
 but they cannot satisfy for ever : Nay, they  
 are destructive both to Soul and Body : So-  
 lomons took a tryal of them all, and found  
 them so, and so all Men are forc'd to con-  
 fess at last, and too often when it is too  
 late. I see most Men of another Mind when  
 they come to die, to what they are in the  
 time of their strength, and health, and Li-  
 berty. (*But, O my Soul ! come not thou  
 into their Secret, unto their Assembly, my  
 Honour be thou not united*) Take warn-  
 ing by these sad Examples. There are ma-  
 ny Snares laid, I am beset with temptations  
 but I will hug those Monsters no more, but  
 will resist and overcome them by thy Pow-  
 er. Come my Soul, ascend to higher  
 Thoughts, Hopes and Labours, and away  
 with thy soft Wishes and dull Endeavours  
 are these fit for seeking Eternal Joys? dost

a slow pace become a Man that is resolv'd  
 for Eternity? *The Voice of the Lord is pow-  
 erful, the voice of the Lord is full of Maje-  
 sty, the Voice of the Lord breaks the Ce-  
 dars: and art thou the only Creature he  
 cannot shake? it's done, I am sensible, and  
 I am resolved: Resolution will go far, as I  
 may see by these Examples: Resolution  
 made David run thro' a Troop, and leap  
 over a Wall, Psal. 18. 29. It was his Reso-  
 lution made him say thus, Psal. 119. 46,  
 106. *I have sworn and will perform it, that  
 I will keep thy righteous judgments: I will speak  
 of thy Testimonies before Kings, and will not be  
 ashamed, and I will delight my self in thy  
 Commandments. My hands will I lift up unto  
 thy Precepts, which I have loved: and I will  
 meditate in thy Statutes.* It was Resolution,  
 made Shadrach, Meshach, and Abednego go  
 voluntarily into the Fire; It was Resolu-  
 tion made St. Paul ready not only to suf-  
 fer, but to die at Jerusalem, for the Name  
 of Jesus: Resolution made David's Wor-  
 thies draw Water out of the Well of Beth-  
 lehem: Resolution made Ignatius despise  
 Fire, Sword, and wild Beasts: Resolution  
 made Empedocles give himself to the  
 Flames, and Artalus to sit down as one un-  
 concern'd in the fiery Chair his Enemies*

had prepared for him; and Resolution made *Job* bear his great Losses. Shall I be faint-hearted? shall I be a Coward? shall these and others resolve to part with any thing, so much as their very Lives for their Saviour's Sake? Lord I am resolved with their Worthies to undergo any thing for the advancement of thy Honour and Glory; My heart is ready to obey all thy Commands; therefore, Lord, make me clean, help me to put away the evil of my doings, and learn me to do well, that so I may sin no more against thee, or grieve thy Holy Spirit: I am convinced that thy service is perfect freedom; he that enters upon it is under the Government of a good and lawful Prince; he feels nothing that is burthenfome unto him; thou visitest him with Everlasting Loving kindness, and thou givest thy Angels charge over him, and thou wilt not suffer any harm to come unto him: thou art with him in his distress, and when he weeps, thou holdest a Bottle under to catch his Tears: thou bindest up his Wounds, and healest all his Sores; thou watchest over him, and thy Ears are open to his Prayers, and his Groans are not hid from thee, his Peace is made with thee; therefore, they that truly fear and serve thee

are free from all slavish fears, nothing but Love rules in their Hearts, which makes their Yoak easie, and their Burthen light, and the Narrow way full of delight and satisfaction; they have peace of Conscience, a peace which passeth all understanding, so that the Devil can make no War against them, to do them any harm; he may raise a Storm, and lay a Siege, but he cannot overthrow: *for he that is for them, is stronger than he that is against them*: he may set their House on fire, but he cannot consume them; and rain Brimstone upon them, but they have a Tower to flee to, a Place of Refuge and Defence; *Who is a strong Town in the day of distress, and the Righteous flee unto it, and are safe.* Ah Lord! these are great and glorious Priviledges, that thy chosen ones are made Partakers of: O Lord, make me one of these, and guide me by thy Counsel, until thou shalt bring me unto Glory.

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*Some Considerations of the Glory of the Saints in Heaven.*

THIS Felicity is represented to us by many Names, but most especially Two, taken from Two things in this World



World which we affect most, that is, *Life* And  
and a *Kingdom*.

*First*, *Life*, *Luke* 10. 15. *Master*, *when*  
*shall I do to inherit eternal Life?* And,

*Secondly*, *A Kingdom*; *Matt.* 22. 39  
*Mark* 12. 28. *Luke* 2. 32. *Fear not*, *little*  
*Flock*; *for it is your Father's pleasure to give*  
*you a Kingdom*.

The Nature of *Life* is so sweet to all Men  
because naturally we desire to preserve our  
Being even in this mortal *Life*; which is  
fast chained, not only to infinite change  
Calamities, but to many Dangers, and  
nally to Death it self; but that *Life* which  
is the blessed State of those who have a  
fruition of God, is a true, lively, and  
fect *Life*, a pure *Life*, a holy *Life*, a secure  
*Life*, a *Life* free from Molestation,  
from Change, a most happy *Life*, as we  
for the Glory thereof as for the Eternity

In this Glory there may be degrees,  
there can be no defect, altho' like Stars  
one Saint shall differ from another, yet  
shall shine, altho' like Vessels, one shall  
hold more than another, yet all shall be  
full: Neither shall this difference cause  
ny to complain: *First*, Because in the  
selves they shall find no want: And,  
*condly*, Because the Glory of others shall  
be as their own.

Life. And yet this Glory could not make Life happy, if it were not also perpetual: The more glorious it is to be enjoyed, the more grievous it would be to determine; the very Thoughts of Ending wou'd much diminish the pleasures of Enjoying; but Eternity addeth so much to Contentment in this Glorious Life, as it addeth to continuance; it maketh the Pleasures of this life even like it self, no less than infinite. Likewise a Kingdom is of such Estimation among Men, that for it they will vend their Estates, their Lives, their Souls; they will surmount all difficulties and dangers; they will make their way through blood, through Wounds, through Death, to secure self to attain it, altho' it be but a small Corner Kingdom upon Earth, incident to innumerable Casualties and Care: But this Kingdom is a Heavenly Kingdom, an eternal Kingdom, a most blessed Kingdom. *St. Tim. 4. 18. 2 Pet. 1. 11. Luke 1. 33. Mat. 23. 34.* a Heavenly Kingdom, that above the tempestuous Troubles of this mortal World, an eternal Kingdom, subsistent neither to declination nor change; a blessed Kingdom, furnished with all Felicity, without any mixture of Misery or Grief; the Excellency whereof may be

consider'd in two principal Points, Largeness and Magnificence, which may not be obicurely conjectured.

For if it be true which all Authors affirm, That many Stars do far exceed the whole Body of the Earth in greatness, seeing these Stars bear so small a Proportion in regard of that Heaven where they are fixed, the Face whereof is open to our View: how little is the compass of all the Kingdoms upon the Earth, in comparison to the Celestial Kingdom which above the *Starry Heaven*, and in unknown dimensions exceedeth that Sphear? Be astonish'd, O my Soul! and altogether wrapt from thy bodily Senses, upon consideration both of the Greatness of this Kingdom, and the unspeakable Goodness of the King thereof; who hath said unto the Patriarch *Abraham*, of the Land of *Canaan*, *Life is now, and look from the Place where thou art, for all the Land which thou seest I will give unto thee for ever*, Gen. 13. 14.

Proceed also to consider the Beauty and Majesty of that Kingdom, even by the Rule which the Apostle hath taught, *Revelation 1. 20. In esteeming the invisible Works of God by those that are visible.*

If then God hath provided for these  
 our base Bodies, and sinful Souls, such ex-  
 cellent, such abundant Pleasures from the  
 service of all Creatures in this World,  
 how excellent, how innumerable are those  
 Pleasures which are prepared for those  
 glorified Bodies and Souls which shall be-  
 hold him Face to Face? If the Delights  
 be so great and various which he impart-  
 eth to the Evil as well as the Good, to his  
 Enemies as to his Friends, what hath he  
 reserved for his good, best, and choicest  
 Friends? If our Prison yield such fair con-  
 tempts, what will he do for us in his  
 Royal Court? If we find such Comfort  
 in this stormy time of Tears, what may  
 we expect in the sweet Sun shine of Joy?  
 If this corruptible World, which he set  
 up for a small time, as a Cottage or Out-  
 house, be so gorgeous, so magnificent,  
 that many desire no other Heaven, what  
 Estimation shall we make of his principal  
 and Princely Palace? His Eternal Habita-  
 tion prepar'd before all Worlds, to set forth  
 his Majesty and Glory, and for the utter-  
 most declaration both of his Wisdom and  
 Power? It is very like that the Palace of  
 Babylon was exceeding fair, whereof Nebu-  
 kadnessar so much gloried; Is not this  
 great

great Babel, which I have built for the Honour  
 of the Kingdom, for the Honour of my Majesty.  
 But assuredly all this World of ours  
 which holdeth a middle state between Hea-  
 ven and Hell, and in some sort participate  
 of both; surpasseth, and it surpasseth not  
 Hell so far in Beauty and Glory, as it  
 is surpassed by the Royal Court of Heaven  
 which being framed fit for the Majesty,  
 agreeable to the Estate of Almighty God,  
 no less gorgeous and great than his Wis-  
 dom could contrive, and his Power per-  
 form, and that is above all compass of com-  
 parison, Infinite, Ps. 84. 11. O! how amiable  
 are thy Dwellings, thou Lord of Hosts,  
 my Soul longeth and panteth even to enter  
 into thy Courts, even thy great City, Holy  
 Heavenly Jerusalem, Rev. 21. and 22. 1  
 which shineth with thy Glory as clear  
 as Chrystal; whose Buildings are of pure  
 Gold, like glittering Glasse, whose Walls  
 and Foundations are of precious Stones  
 whose Gates are so many entire Pearls  
 whose Streets are pav'd with pure Gold  
 glittering as Glasse, where is no need  
 of any Sun, because the Lamb is the Light  
 that giveth it a large, a glorious Light  
 from whose Seat streams a River of Water  
 of Life, clear as Crystal, and upon the  
 Brook

Brooks is planted the Tree of Life, which continually yieldeth both Physick and Food; where is no Curse, no Night, no unclean thing, but the Throne of God and of the Lamb; and his Servants shall see his Face, and serve him, and Reign for evermore.

*Matthew 8. 8.* When thou wert upon the Earth, O my Saviour! in thy humbled State, the Centurion professed himself *unworthy*; and so he was, that thou shouldst *come under his Roof*, altho' in probability neither framed nor furnished in the meanest fashion: on the other side, how unworthy am I, base wretched Worm! to enter into this thy Heavenly Habitation, prepared for thy glorious estate? *Psal. 84. 1, 4.* O! *how amiable are thy dwellings, thou Lord of hosts? Blessed are they that* (thou shalt make worthy to)  *dwell in thy House, they shall always be praising of thee.*

But there is no place can afford true Felicity, if the Society be not suitable to the same. A Country is much esteemed according to the Nature and Quality of the Inhabitants: if they be many, if of Noble Nature, if of a generous Disposition, if all aiming at one common End, who then are the Inhabitants of this Celestial City? here

here is the full assembly of Angels, of whom in this World we have the service but not in sight; in Number answerable to the large Capacity of that Place, most amiable, most admirable Creatures in Beauty, disposed in most excellent Order: here are the ancient Worthies, or rather Wonders of this World, the Patriarchs, the Prophets, the Apostles, the Evangelists, the Martyrs, the Confessors, and generally all the company of Saints, in such multitude that they cannot be numbred for Nobility all the Children of God, holding such Order for their Places, and Proportions for their Glory, as it pleased the Divine Wisdom to dispose: And above all, here is the holy Humanity of our Saviour Christ, seated in the height of Majesty at the right Hand of the Father, being the Head of that blessed Body of Saints.

O sweet Society! what shall I say of thee; it seemeth a Presumption to desire thee, and yet without desire of thee I cannot live: *Habakkuk 2. 4.* For the righteous Man doth live by Faith; if then we have the Faith to believe thee, I cannot but have a desire to enjoy thee, *Heb. 11. 38. Gal. 3. 11.*



Rom. i. 17. 19. *The true Life of a Christian is Faith:* our Senses may be deceived, and thereby possess our Opinion with Error; I cannot have this Life of Christianity, if my Faith is not more assured than my Sense.

Well, this is the Seat, this is the Society which God out of his infinite Goodness and Mercy hath appointed for those that love him, and long for his appearing, and that make it their chiefest business in this World to serve him, and glorifie his Name; those full and transcendent Felicities they shall enjoy, endeavour not to express. O my Soul, thou art nothing near able to understand them; thou art so far from understanding of them, as thou art from enjoying, because no more do understand them, but they who do enjoy them: Only thou mayest afar off look towards them, and (so clear as the Cloudiness of flesh and Blood will permit) in distinct parts take a view of them, as they are chiefly applicable either to the Body or the Soul: For this filthy Flesh, which is now cumbersome and offensive to the Soul, and subject to so many mutations, shall in the general Resurrection be changed, and made most glorious; it shall cast off all

Corruption, and therewith also all the Deformities and Calamities which proceeded from the same, *Isa. 35. 6.* There shall not be one feeble, *The Lame shall leap as an Hart and the Dumb shall sing*; for if the Blind and Lame were not permitted to enter into *David's House*, much less shall any Deformity or Defect, either enter or approach unto the House of God; and as the Soul by conforming it self to the Will of God, so the Body by conforming it self contrary to the Nature thereof, to the Will of the Soul, shall be made partaker of the Perfection and Glory of the Soul, and be seated in a most flourishing and never-fading State of high Perfections; it shall be adorned with most beautiful Beauty, even the wise Man saith, *Sap. 37. In the time of their visitation they shall shine.*

Moses saw God but imperfectly, and while, and his Face did shine; how then shall they shine, who shall perfectly see his Face for ever? Our Saviour did in some measure describe this glorious Beauty when he said, *Mat. 13. The Just Men shall shine as the Sun in the Kingdom of their Father*: It shall be delivered from the lusts and Heaviness wherewith it is clogged and incumbred in this Life, and be in Agility

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## *Saints in Heaven.*

equal with Angels; for as they enjoy equal *Glory*, so shall there be no difference in their Gifts: The thought of Man is not more swift: when the Sun riseth in the East, the Beams thereof are not more speedily darted into the West, than that shall be both swift and sudden in performing motion, *Isaiab 40. 31. They shall mount up with Wings as Eagles; they shall run and not be weary, they shall walk and not faint.* Hereto shall be added a most large *Liberty*, no Limits to include, no stop to restrain it from passing freely where it pleaseth; and also their strength shall be as the strength of *Angels*, nothing shall resist it, every thing shall give it way, it shall strive with no greater strain in effecting any thing, than we do in the motion of our Eyes.

Further, it shall be delivered from all Diseases and Pains of this Life, and shall enjoy a strong and perfect Constitution of Health: no Sicknels shall seize upon it, no infirmity, no Debility, shall approach it, grow upon it, prevail against it, because as the Psalmist saith, *Psal. 37. 39. The Health of the Righteous is from the Lord.*

Above all, it shall be wholly filled with unspeakable *Delight* and *Satisfaction*; what, do I say, it shall be filled? it shall be

intebriated, not having the ſence of any other thing; what, do I ſay wholly? every part, every faculty, and every ſenſe ſhall be ſatiated with delight in its own proper Object; not like the corruptible and ſorrowful Pleaſures of this Life, which are a ſmoak in cold weather, whereof the ſmoak is more noiſom and offenſive than the heat is comfortable, but exceeding them as far in Excellency as they do in Cauſe and Continuance, and ſo far in Plenty as they do in Place, *Pſal. 36. 8. It ſhall be ſatisfied with the abundance of God's Houſe, and he ſhall give you drink of his Pleaſures as of a River.*

*Laſtly,* It ſhall be crown'd with Immortality, whereby it ſhall be aſſured never to diſſolve, never to decline, but to endure long in the ſame perfect and bleſſed Eſtate as the Almighty and Everlaſting God ſhall endure: for he that cauſeth the Heavens to continue without change, after ſo many thouſand years ſince they were created, by the ſame Almighty Power, and Outſtretch'd Arm, ſhall alſo cauſe the glorified Bodies of the Saints always to flouriſh even as the Bay-Tree, or as the wiſe Man ſaith, *The juſt ſhall live for ever,* and ſhall be the accompliſhment of all the reſt

for if the Prophet *David* thought one Day  
in God's earthly House, better than a thou-  
sand in another Place, the highest thoughts  
and greatest Imaginations we can conceive  
is infinitely short of the Blessedness and  
Gloriousness of this Heavenly House, not  
made with Hands, the unspeakable de-  
lightful habitation of Almighty God.

O! be astonished, O my Soul, at the  
wonderful Loving-kindness of Almighty  
God: O thou lover of Man! O thou that  
lovest *Man* in *sin*! altho' thou lov'st not *sin*  
in *Man*; what hath our filthy *flesh* worthy  
of this Honour? it should according to its  
Deserts be tyed rather in a Stable with  
Beasts, for feeding, following, and satisfy-  
ing of its most beastly Appetites, than sit  
in thy Sanctuary among thy Angels. Dust  
should by Nature remain with Dust, and  
not be advanc'd above the Heavens; but  
as thou didst honour *Ishmael* the Son of a  
Bond woman, because he belonged to *A-*  
*bram*, so thou art pleas'd likewise to af-  
ford such Favour to this base and wretch-  
ed brood of Corruption, for the dependen-  
cy thereof upon thy only Son; the Parts  
shall participate with the Head, and belike  
unto it; as he had communicated with  
that in Nature, so shall that communicate  
with him in Glory.

But how much the Soul is more noble than the Body, so much more capable it is of greater Felicities: it shall be filled with perfect Wisdom, and behold it Face to Face, *1 Cor. 13. 12. Now I see in part, saith the Apostle, but then shall I know even as I am known.* Then shall it behold and know the invisible Nature of the *Blessed Trinity*, the Power of the Father, the Wisdom of the Son, the Goodness of the Holy Ghost, the bottomless Depths of God's Judgments, now unsearchable and past finding out, shall then be seen, even as the Prophet said, *Psal. 36. 9. In thy Light we shall see Light.* And in beholding God, it shall behold the Causes, Natures, and Ends of all things which God hath made of Nature to be known, because they are more clear and conspicuous in God than in themselves. Then shall all Men be known of all, neither shall any; either *Quality* or *Action*, be secret to any; and this is the end of all our Endeavours, *John 17. 3. This is Everlasting Life, saith our Saviour, to know thee the true God, and Jesus Christ whom thou hast sent.*

Also it shall be ravished with perfect Love, both towards God, for the infinite Causes of Love, which in him shall appear, and

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and towards the Saints, for that it shall perceive them to love, and to be belov'd of God: Both so much as it self, and for the same cause, it shall love God more than it self, because it shall be sensible that God loveth it more than it is able to love it self: the Saints it shall love equal with it self, as being Members of one Body, whereof Christ is Head: for if the Spirit of Man hath Power to cause so great Unity as we see between the Members of one Body, the Spirit of God, which is the Soul of that Body of Saints, shall cause so much more perfect Union, by how much it is a more noble and powerful Form, and giveth a more noble and durable Being. Hereupon it followeth, *First*, That it shall conceive so many particular Joys as it shall see causes of Love in God, which are infinite. *Secondly*, That it shall equally rejoice at the Felicity of every one, as at that which is proper to it self, whereby all the Saints shall partake of one another's Excellencies; for in this Union, Love shall be in its full Perfection, the Nature of which Vertue is to make all things common.

It shall also enjoy a most sweet Peace and Concord in it self; for the Body and Soul of every just Man which in this Life



are always in Combat, by reason of the Contraries between them, the one being Spiritual, the other Carnal, shall then enjoy a compleat Peace by consent; there shall not be any Distraction or Strife any more, but they shall be carried one Way, and be guided by one Will, and that is the Will of God.

The Will of God shall be the Will of the Saints; as they shall give a full and free Consent to the Will of God, so shall God in all things consent unto their Will; for how can the Head disagree from the Members, how can one perfect Spirit be contrary to it self?

Herewith it shall be advanc'd to a most high and happy degree of Honour; for that which here was drown'd in the Putrefaction of the *Flesh*, constantly in Miseries, destitute both of Comfort and of Help, entangled with Infirmities, loaden with loathsome Sins; in a word, doing nothing but Sin, finding nothing but Miseries, which are the Reward of Sin. God only, and alone mov'd by his tender Mercy, will take it to himself, he will cleanse it, he will cure it, he will cloath it with perfect Righteousness, he will adopt it for one of his Sons, and make it a fellow-heir of his most glorious

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glorious Kingdom ; he will incorporate it with his only Son, who is in all things equal with himself ; In respect thereof, that of the Prophet *David* may be very fitly applied to those Saints, *Psal. 82. 6. I have said that ye are Gods, and that ye are all the Children of the most High.*

To these shall be added great Ability ; for whatsoever they shall have a will to do, they shall have Power to perform ; because he that is Omnipotent, shall in all things consent to the Will thereof. To these also Security shall be added ; for as it shall enjoy all things it can desire, so shall it not fear to lose any thing it shall enjoy ; because neither it shall be willing to lose them, or God deprive them of them against their Wills ; neither can any Power take that away which God wills they shall retain.

*Lastly*, it shall be filled with perfect and unspeakable Pleasure and Joy, which no Understanding is able to apprehend ; and this shall proceed from the clear Vision of Almighty God, *in beholding of him Face to Face. 1 Cor. 13. in beholding of him as he is*, wherein consisteth the Essential Glory of all the Saints, and which is also the last End and Centre of their desires. For the Soul of Man cannot find any peace or rest

in any thing short of this blessed Vision, even as neither the hearing of God, nor conversing with him, could satisfie the Mind of *Moses*, but rather edg'd and sharpen'd his Desire to behold God's Face. The reason is, for that all the Pleasures and Contentments of this World, being Beams of that Sun, Sparkles of that Fire, are most purely and perfectly contain'd in God. The Perfection of all the Creation, and whatsoever deserveth Love or Admiration, are more full and compleat in God than in themselves: whence it follows, that whosoever enjoyeth the Presence of God, enjoyeth the Perfections of all Creatures, which are able abundantly to delight both Body and Soul.

And as the Sea receiveth all Streams, and yet hath proper Waters in far greater abundance, so in God there is a Confluence of all the Perfections of all Creatures, yet his own Perfection doth infinitely exceed them, with the Presence whereof all the Powers of the Mind shall be filled, all the Senses of the Body satiated; insomuch as they shall neither in desire seek, nor in hope aspire, nor in imagination create any greater Pleasure: For therefore hath God made *Man*, that *Man* should receive by him

inter

internal happiness of the Soul, by contemplation of his Divinity; and external of the Body, by view of his Humanity.

The understanding shall rest in that Light of Knowledge, the Will shall rest in Love of that Goodness, the Desire shall rest in the Fruition of that Delight; Every Power of the Soul shall be always hungry, and always satisfied; hungry without wanting, satisfied without loathing; the more it hath, the more it shall desire; the more it desires, the more it shall have; and the more it hath and desireth, the more it shall see to be desired and had. The three Disciples saw but a Glimpse of this Glory upon Mount *Tabor*, and were ravish'd with such contentment, that they cried out with one consent, *it is good for us to be here.* St. Paul being wrapt up in the third Heaven, 2 Cor. 12. 4. and Rom. 8. 18. saw that which was not possible to be spoken of, yet thus much he spake, *I account that the Afflictions of this time, are not worthy of the Glory that shall be shewed unto us.* This also did that Kingly Prophet David say, Ps. 16. 11. *In thy Presence is the fulness of Joy, and at thy right hand are Pleasures for evermore.* This did our Saviour himself express in pronouncing Happiness to the pure in Heart.

*Heart*, Matth. 5. 8. because *they shall see God*; and therefore he form'd this Request for those that his *Father had given unto him*, Joh. 17. 24. *Father, I will that they be with me even when I am, that they may behold my Glory which thou hast given me*: Affuredly, (1 Kings 10) if the *Queen of Sheba* esteem'd them happy who stood in the presence of *Solomon*, and heard his *Wisdom* (*Behold*) *a greater than Solomon is here*.

Hereupon it followeth; that all the *Faculties* of the *Soul* and *Body* shall always praise *God* without either intermission or *End*: The *Saints* shall never be weary of singing *Praises* to the most *High God*, and sing that *Song* which *St. John*, Rev. 14. 3. call'd a *New Song*; for that altho' it be one common *Praise*, answerable to one common *Glory*, which all the *Society of Saints* enjoy, yet with respect to that *Delight* and *Joy of Heart* which will arise from the *Glory* and *Praise* of it, it will be always fresh and new unto them; this *Heavenly Harmony* shall never be old: as the *Glory*, so the *Praise* of the *Saints* shall never cease, but shall ever be new, and yet never alter or change. *Psal*, 81. 1, 4. *O how amiable are thy Dwellings, thou Lord of Hosts; blessed are they that dwell in thy House, they shall always be praising of thee.* *Psal*.

*Psal. 87. 3. Very Glorious things are spoken of thee, O thou City of God. O Glorious City, when shall I enter into thee, when shall I possess and enjoy thee? to see my God, to converse with that blessed Society which dwelleth in thee, in perfect Peace and Felicity, passing all Understanding.*

O Eternal Kingdom! O Eternal Light! O Eternal Life! not so much to be spoken as to be desired, and as by all Endeavours to be approach'd! O blessed State! not to be express'd even by those who only enjoy thee; O only Purchase, worthy of the precious Blood of Jesus Christ! how can I believe thee, and not admire thee? how can I hope for thee, and not extol thee? how can I think of thee, and not long for thee? O that this present state of Strife and Contention were at an end! O that the time of my Travel, or rather my Banishment from thy heavenly Kingdom were expir'd! who can be in love with this Life full of misery, that hath any hope, faith and confidence in thy Mercy? Tell me, O my Soul, what a happy hour will that be, when Death shall knock at thy Gates, and put thee in the way to life! Call thee from Prison to Liberty; from troublesome Travel to joyful

ful Rest ; from a living Death to an Immortal Life : When others shall fear, thou shalt look up, *Luk. 21. 28.* because *thy Redemption draweth near.* Then shall the glorious Company of Saints and Angels come to meet thee with Congratulations of unspeakable Joy for thy delivery out of the great Oppressions of *Egypt.* Then shall the Spouse meet thee, and say, *Cant. 2. 10.* *Arise my Love, my fair one, and come away, for behold the Winter is past, and the Shower is over, the Flowers have appeared in our Land, and the singing of Birds is come.* Then shall the Angels marvel, and say, (*Cant. 8. 5.*) *Who is this coming out of the Wilderness, leaning upon her Well beloved?* What Honour will it be unto thee, when they shall present thee before the Throne of the most Blessed and Glorious Trinity, with a joyful Memorial of the Good which thou hast done, and of the Evil which thou hast suffered for the Love of God ; when thy blessed Saviour shall step forth unto thee and say, *Well done good and faithful Servant, welcome into thy Master's Joy.* What Joy and Satisfaction shall be rendered unto thee for all the tryals and afflictions of this Life ! Of what dignity, of what value shall Vertue then be adjudged.

How



How delightful will it be after safe Arrival, to lift up thy Eyes, and view the dangerous Voyage thou hast made; when thou shalt see the Tempest wherewith thou hast been tossed, the Streights which thou hast passed, the Dangers which thou hast avoided, how many Millions do daily perish, and with how few thou didst escape; then shalt thou sing with the princely Prophet, *Psal. 94. 17. If the Lord had not helped, it had not failed but my Soul should have been put to silence.*

What Joy is dai'y made when new Inhabitants do arrive to furnish the void places of this Celestial City! for assuredly, if there be much Joy in Heaven at the conversion of Sinners, much greater will the Joy be when they come to be glorified. O how sweet will then be the Fruit of Virtue, whose Root in this World is esteem'd so bitter! how pleasant will that Peace be after this troublesome Warfare; after great variety of Perils, that eternal Security; after this Weariness, that sweet Rest. The Children of *Israel* went up armed out of *Egypt*, *Exod. 13. 13.* but when they came into the Land of Promise, they laid down their Weapons; they forgot their Fears, *1 Kings 4. 25. Every Man sate securely under his*

his own Vine, and under his own Fig-tree. Here we are set in the State of Strife, there our War shall be at an end; there shall they sit secure from so much as the Fear of the fiery Dart of the Enemy; There they shall not dread his Stratagems or his Strength; thither the Sighs do not pierce; there the hissing is not heard of the poysonous Basilisk, but the Glory of God doth enlighten that Region, and the soft and sweet Breath of the Holy Spirit doth refresh it.

O pleasant Peace! O sweet Security! what can be sufficiently said of thee? *Job.* 4. I acknowledge with the Woman of *Samaria*, not only that this Well is very deep, but that I want a Bucket to draw. Thou canst not be understood of those that enjoy thee not, thou canst not be prais'd enough of those that enjoy thee. O ye Sons of *Adam*, O blind and perverse Generation, miserable lost Sheep! if this be your Country, whether do you range? if this be your Pasture, whither do you stray? whither do you wander, if this be your home? What do you? Wherefore stand ye looking about? wherefore will ye lose these Joys the least whereof are greater and more lasting than any this World can afford: Assuredly, if we should endure the Torment

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of Hell for a long season, to enjoy these  
 Felicities but for a short time, our Pains  
 you'd be abundantly satisfied with this ex-  
 ceeding weight of Glory.

And if thou enquirest, O Man, what  
 thou must do to attain to the enjoyment of  
 these Everlasting Joys, give an attentive  
 Ear to what thy blessed Saviour hath said,  
*Matt. 11. 12. The Kingdom of Heaven suf-  
 fereth violence, and the violent take it by force.*  
 If thou canst violently break off with all  
 thy beloved and darlings sins, thy *Dalilabs*,  
 which would ruine thy immortal Soul; and  
 if thou canst but do justly, love Mercy, and  
 walk humbly with thy God, and thou canst  
 let thy whole desires after this Kingdom,  
 thou shalt certainly enjoy it, and that for  
 evermore. O weak Man, wherefore art  
 thou troubled? Christ hath taken all the  
 pains, and he hath paid the Price, and a  
 dear one too, no less than his own precious  
 Blood: hear what he saith unto thee, *Mat.*  
*13. 41. The Kingdom of Heaven is like unto*  
*Treasure hid in a Field, which when a Man*  
*hath found, he goeth and sells all that he hath,*  
*and buyeth that Field.* Lo here the Purchase  
 is laid before thee, it is worth all that thou  
 hast, it is valued to thee as thou valuest  
 thy self, therefore make away all thy de-  
 sires

fires in things of this Life, and let all thy joy be fix'd upon that Kingdom, and thou shalt have it: Christ hath given himself to purchase this Kingdom for thee, therefore let not sin reign in thy Body, but give up thy self in Love to him, and he will give himself and his Father's Kingdom unto thee. But alas, O my Soul! where art thou? what dost thou? where is thy Joy? where is thy Love, wherewith thy thoughts shou'd be inflam'd? how art thou chain'd with the *Incantments* on this ugly Earth? How art thou drown'd in drowsiness, O my Soul! that thou art so careless and senseless of true Spiritual Pleasures, and so fond upon the vanities and vexations of this Life! Tell me, dost thou believe there is a Kingdom of Heaven, wherein thou art enrolled a Citizen, whereto thou art adopted an Heir; and hast thou not a longing Love to be possess'd of the same? Alas, how faint is thy Faith, how unbelieving is thy belief! Tell me, I pray thee, what Entertainment hath intangled thee into the Love of this Life? What dost thou finish therein but wanting and wishing; from whence ariseth two Tortures of the Mind, Hope and Fear? how art thou busied therein, as the Spider that consumeth her own

Bowels in weaving curious Nets only to catch Flies? O my Soul! it is not any true contentment or satisfaction that thou findest in any of the Pleasures of this Life, but it is thy own Heaviness that holdeth thee down, it is thy own Dulness that doth undo thee.

There is no difference between doubting of this Happiness, and not desiring of it: If then thou hast any Sparkles of Faith, shake off this sleepy Sloath, away with this Uncheerfulness, away with this dead Dulness, away with all the profane Earthly Pleasures, those Lime twigs of the Devil, which cleaving to the Feathers of thy Devotion, make thee unable to mount upwards.

O my God! O that I could so free my Affection! O that I cou'd so heave up my heavy Heart unto thee! O that I were in desire as I am indeed, a Sojourner, a Traveller, a Stranger upon Earth. O that I cou'd travail like a Woman in the Childbirth, to be delivered of this lumbing Load of Sensuality, and to solace myself only in Desire, Hope, and in Assurance of thee.

This do I desire, O Lord, or rather weakly wish for; I am so fetter'd with  
Flesh

Flesh and Blood, that I am so far from performing it, that I cannot desire it in such sort as I should. It is Nature that drowneth me in this dead Sea of *Worldliness*: I cannot endure to think upon much less desire a *Dissolution*. If this Nature be not, O Lord, over-rul'd, and chain'd down by thy Grace, I shall be neither able to do, nor desire; but like *Lot*, I shall be loath to depart out of *Sodom*; therefore, O Lord, let me grow in thy Grace, and in the Knowledge of Jesus Christ my Lord; that I may live to thy Praise here, and be glorified with thee hereafter in those Glorious Mansions I have had a *short View* of.

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# PREPARATIONS

To a Worthy Receiving of the

BLESSED SACRAMENT

OF THE

LORD'S SUPPER.

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*The Necessity of this Duty pressed from several Portions of Scripture.*

**F**irst, by the Express Commands of our Blessed Lord and Saviour, who is the Chief, nay, the Sum and Substance of what this blessed Ordinance representeth unto us; as in *Matt. 26. 26. 27.* *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave to the Disciples, saying, Take, eat, this is my Body.*

*And he took the Cup and gave thanks, and gave to them, saying, drink ye all of it: And for this good and beneficial Reason to all Mankind; as Ver. 28. This is my blood of the*



the New Testament which was shed for man  
for the remission of their Sins. And St. Mar  
14. 22, 23. And as they did eat, Jesus took  
Bread and blessed it, and brake it, and gave  
them, and said, Take eat; this is my Body. And  
he took the Cup, and when he had given thanks  
he gave it to them, and they all drank of it. Luke  
22. 19, 20. And he took Bread, and gave  
thanks, and brake it, and gave unto them, say  
ing, This is my Body which is given for you  
do this in remembrance of me. Likewise also  
the Cup after Supper, saying, this Cup is  
the New Testament of my Blood, which is shed  
for you. And by St. Paul we have a hint of  
it, 1 Cor. 11. 23, 24, 25. For I have received  
of the Lord that which also I have delivered  
unto you, that the Lord Jesus the same night  
that he was betrayed, the same night took  
Bread. And when he had given thanks, he  
brake it, and said, Take, eat, this is my Body  
which is broken for you: This do in remem  
brance of me. And the reason that is given  
is, For as often as ye eat of this Bread, and  
drink of this Cup, ye do shew forth the Lord's  
Death till he come.

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How we ought to examine and resolve with our selves before we Communicate in this great Ordinance.

**W**E are Exhorted to it by the Apostle St. Paul, 1 Cor. II: 28. But let Man examine himself, and so let him eat of that Bread, and drink of that Cup. The Apostle's reason is, Because he that eateth and drinketh Unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

**O** Dreadful! that any shou'd be so careless, so heedless and presumptuous, to go to this Table of the Lord, and not be fitted and prepared for it! when they that run may read the fatal Consequence of Unworthy Receiving.

Therefore that you may not come to this Ordinance, and go away in a far worse Condition than you came, fit and prepare your self for it; First, by examination, examine thy own Heart, which is deceitful above all things, and desperately wicked, who can know it? and try your own ways: see what you are doing, whether serving of God, or the Devil, or your self: And if you have been serving your self, or the Devil, do so no more, but turn from

from all your wicked ways with a full resolution and purpose of heart, and cease from doing evil; learn to do well.

Examine and see what God hath said concerning those that break his Statutes that observe not his Commandments and keep them; that are stubborn, careless, and unconverted Sinners, that will not have God for their Portion, nor none of his ways, but will walk after the imagination of their own Hearts, striving, as it were with all their might, to make sure of Eternal Burnings, which will be the certain Portion of all the Workers of Iniquity, God himself hath declar'd, that cannot Lye.

Ask thy self the Question, whether thou art one of those head strong Sinners or no? Why shouldst thou be afraid to ask this Question, when no less than eternal Joy or eternal Woes depend upon it? I am not afraid to look over my Estate, to see whether I am a rich Man or a poor; and why shou'd I be afraid of seeing whether I am a wise Man or a Fool? a Friend or an Enemy to God, and whether the blessed Portion of the Righteous, or the cursed Portion of the Wicked will fall to my Share.

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known Sins, and be contented to perform  
some formal Ceremonies in the Service of  
God, and now and then put up a dead,  
dull, heartless Prayer, and put him off with  
the world's leaving? O dreadful poor de-  
graded Soul that I am! to think that the  
All-wise God, maker of Heaven and Earth,  
and the Fountain of Waters, will be con-  
tent with these false hypocritical, and in-  
different Actions! *No God is not such a  
one as my self, he is of purer eyes than to be-  
hold such Wickedness with any approbation.*

Therefore take heed, O my Soul, and  
cheat not thy self any longer, but turn to  
the Lord with singleness and uprightness  
of Heart, and serve him with a ready and  
thankful Mind; and take as much, nay  
more pleasure in obeying his Command-  
ments, in doing his Will, in observing his  
statutes and Judgments, as ever thou didst  
in thy most darling Sin, in deceitful *Dal-*  
*ib's*, which will certainly bring thee to  
everlasting Ruine and Destruction, if thou  
wilt not leave them and forsake them, and  
leave to the Lord; and fear his dreadful  
name, and love him with all thy Heart,  
and with all my Soul, and with all thy Mind,  
and with all thy Strength, and thy Neighbours

as thy self, and love mercy, and do justly, and walk humbly with thy God, and then thou wilt be fit and prepared for this Heavenly Banquet, whereby thy Soul will be infinitely refreshed, and the Souls of all those that are Receivers in the true Faith, Fear and Love.

*A Prayer to be used before the Receivng of the Blessed Sacrament.*

**M**OST Holy Lord God and Everlasting Father, who out of thy infinite loving-kindness to Mankind, gavest thy only begotten Son to make satisfaction to thy Justice for the Sins of the whole World. O Lord, thy Mercy is very great towards me and all Men, in that we have sinned and thou hast appointed thy only Son to bear the Burthen of the Punishment for them; O Lord, do thou fit and prepare me by thy Heavenly Grace, for this thy great Ordinance, and so grant me by thy Strength, as that I may perform my part of it with that holy Fear and Reverence as I ought. And Lord, Grant I may receive that benefit by it thou designest me in it, which is that Soul-satisfying Cordial, the fresh stream of thy Everlasting Love.

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Lord, make me more and more sensible by it of thy great Loving-kindness towards me. O Lord, grant this, and abundantly more than I am able to ask or think, for thy dear Son's sake: to whom with thee, O Father, and the blessed Spirit, be all Honour, Praise and Glory, from this time, henceforth, and for ever.

*At the time of Receiving, you may use these Ejaculations.*

**B**less the Lord, O my Soul, and all that is within me, bless his holy Name; for his wonderful Mercy and Loving-kindness to me is very great. Magnifie the Lord, O my Soul, and sing Praises to the most high God; for he hath visited and redeemed his People with his most precious Blood.

*At the Receiving of the Bread, say,*

**T**his is that Bread, which came down from Heaven, *That whosoever eateth thereof, shall never hunger.* Thou hast dealt thy Bread to the Hungry, O feed me with this Bread of Life: O strengthen my Faith, and open my Mouth with fervent desires, that I may eat, not to satisfy my Bodily hunger, but Spiritual, and to the refreshment of my Immortal Soul. O let my

Soul feel the Efficacy of thy Grace, that may not eat unworthily. O Lord, I beseech thee to direct me by thy holy Spirit to receive it worthily, to my everlasting Comfort. *Amen.*

*After the Bread, say,*

**O** Ever blessed Jesus, Son of the most high God, sanctifie this Bread to thy Soul, that it may enable me to overcome all Assaults of the World, the Flesh, and the Devil; and that I may continue thy faithful Servant to my Live's end. *Amen.*

*Before Receiving of the Cup, say,*

**T**HE Lord himself is the portion of my Inheritance, and my Cup; thou shalt maintain my Lot, my Lot is fallen to me in a fair Ground; yea, I have a good Heritage, I have set God always before me: he is on my right-hand, therefore shall not fall: Gracious is the Lord, and Righteous, yea our God is merciful. What reward shall I give unto the Lord, for the benefits he hath done for me? I will receive the Cup of Salvation, and call on the Name of the Lord.



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Devout Prayers, Praises, and Thanksgivings upon several Occasions.

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A Short Collection of some of the Holy Resolutions of Holy D A V I D, concerning Prayer and Praises.

PSALM ix. Verse 1, 2.

**I** Will praise thee O Lord with my whole heart: I will shew forth all thy marvellous works.

I will be glad and rejoice in thee, I will sing praises to thy Name, O thou most High.

Verse 11. Sing praises to the Lord that dwelleth in Zion: declare among the People his doings.

Psal. xviii. 3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from my Enemies.

Psalm. xix. 12, 13. Who can understand his Errors? Cleanse thou me from secret Faults.

Keep back thy Servant also from presumptuous sins; let them not have dominion over me.

*Psalm xxviii. 1, 2. Unto thee, O Lord, will I cry; my Rock be not silent to me.*

*Hear the Voice of my Supplications, when I cry unto thee.*

*Psalm xxxiii. 1, 2, 3. Rejoice in the Lord, O ye Righteous, for Praise is comely for the Upright.*

*Praise the Lord with Harp, sing unto him with the Psaltery, and an Instrument of ten Strings.*

*Sing unto him a new Song, play skilfully with a loud Noise.*

*Psalm li. 1, 2. Have Mercy upon me, O God, according to thy loving-kindness: According to the multitude of thy tender Mercies, blot out my transgressions.*

*Wash me thoroughly from my Iniquity, and cleanse me from Sin.*

*Psalm lxvii. 1, 2, 3, 4, 5, 6, 7. God be merciful unto us, and bless us: and cause thy Face to shine upon us.*

*That thy way may be known upon the Earth, and thy saving health among all Nations*

*Let the People praise thee, O God, let all the People praise thee.*

*O let the Nations be glad, and sing for joy: for thou shalt judge the People righteously, and govern the Nations upon the Earth.*

*Let the People praise thee, O God, let all the People praise thee.*

Then

Then shall the Earth yield her Increase, and God, even our God shall bless us.

God shall bless us, and all the ends of the Earth shall fear him.

Psalms c. 1, 2, 3, 4, 5. Make a joyful noise unto the Lord all ye Lands.

Serve the Lord with gladness, come before his presence with singing.

Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture.

Enter into his Gates with thanksgiving, and into his Courts with Praise: Be thankful unto him and bless his Name:

For the Lord is good, his mercy is everlasting, and his truth endureth to all Generations.

Some few of God's Promises to those that truly serve him, and call upon his Name.

Psalms cxii. Verse 1, 2, 3.

**B**lessed is the Man that feareth the Lord, that delighteth greatly in his Commandments.

His seed shall be mighty upon the Earth: the Generation of the Upright shall be blessed.

## Devout Prayers, Praises

*Wealth and Riches shall be in his House: and his Righteousnes shall endure for ever.*

*Job li. 7. Thou shalt make thy prayer unto him, and he shall hear thee: and if thou seek him, he will be found.*

*Isa. lxxv. 24. Before they call I will answer: and while they are yet speaking, I will hear.*

*John xv. 7. Ask what ye will, and it shall be done unto you.*

*John xvi. 24. Ask and ye shall receive, that your joy may be full.*

*John xiv. 13, 14. Whatsoever ye shall ask in my name I will do it.*

*Matthew xxi. 22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.*

*Matthew vi. 6. Pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly.*

*Matt. vii. 7. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened unto you.*

### *A Morning Prayer for a Family.*

**M**ost glorious and ever blessed Lord God, whose goodness and mercy is extended to the very ends of the Earth, who dost from thy Throne behold all the actions of the Sons and Daughters of Men, whe

whether they be good or evil, that thou mayest reward them according to their doings. O Lord, we poor sinful Dust and Ashes, are this Morning come before thee to beg Grace of thee, hoping in thy Mercy, which is over all thy Works: Keep us, we humbly pray thee, this Day, as thou hast kept us the Night that is past and gone, keep us in thy Faith, Fear, and Love, and forgive us all our Transgressions, by the Merits of thy dear Son. Teach us to bewail them as we ought, and separate them from us that would separate us from thee our God. O Lord, take away from our Minds, all Ignorance and Blindness, and all hardness of heart, and make thy Word more precious to us than the Gold of *Ophir*, and guide us by thy holy Spirit here, out of all that is evil, into all that is good; that when our great change comes, we may receive that Crown of Glory that is laid up for all those that run and are not weary; that walk and are not faint; but that travel in thy strength, and by thy gracious assistance, till they arrive to their Journeys end; which is to rest in thy Bosom. O Lord do thou strengthen our Weakness, enlighten our Understandings more and more, that in  
the

the greatest Temptation, we may have knowledge of thee, and of thy ways that we may never be overtaken; but that for the future we may press forward towards the mark of the high Calling in *Christ Jesus* our Lord. Lord, do thou prosper all our Undertakings, and bless our Goings out and Comings in, and give us Hearts to learn something of every thing, and make a spiritual Use of our Actions and Occasions, till we come to lodge with thee in thy Kingdom. Let our Affections grow one towards another unfeignedly, and that we may love our Enemies, and bless them that curse us; but especially the household of Faith, and that we may always pray for them, and they for us, and both of us be heard of thee for our selves, and one for another, and thy Son for us all. Bless, Lord, the *Catholick Church* with Truth, Peace, soundness of Doctrine, and holy Discipline. Continue thy Favours upon this Land of our Nativity, and with the choicest of thy blessings, bless the King upon the Throne, and all the Royal Family; sanctifie the Lives and the Studies of thy Servants that labour in thy Word of Doctrine. Bless his Majesty's most Honourable Privy Council, and all others

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Authority with necessary Favours. Bless the Nurseries of good Learning, all Grammar-schools, the famous Universities of Oxford and Cambridge, and the Inns of Court. Bless this City and Place wherein we live. Remove the Punishments due for the Sins thereof, and give them Grace to repent in time, lest they be destroyed, Bless all our Friends, Relations, and others, for whom thou hast appointed us to make Prayers and Supplications. Bless this Family with Grace and Peace, that they all may know their several Duties towards thee, and one towards another. And all we beg for Jesus Christ his sake; To whom with thee, O Father, and the Blessed Spirit, be all Praise, Honour and Glory, ascribed by us here, and all thine elsewhere, both now and for evermore.

*An Evening Prayer for a Family.*

**O** Lord God, Father of all Mercies, and God of all Consolations; we are come this Evening by thy great Mercy, unto the Throne of Grace, to beg Grace of thee to help us in the time of Need, and also to return thee hearty thanks for the multitude of thy great Mercies; but m



especially for thy merciful preservati on ay at  
 us this Day, and all the Times and Days thy  
 of our Lives, that thou hast by thy might  
 ty Power and streched out Arm, brought us  
 us out of innumerable Perils and Dangers  
 and hast attended us both by Night and the  
 by Day, and poured upon us contrary to  
 our deserts, so many Excellent Blessings  
 and Benefits, both Spiritual and Temporal  
 Good Lord, we beseech thee keep us, as  
 thou hast done hitherto, from Day to  
 Day, and make us steadfast in the profes  
 sion of thy Holy Name, and keeping of  
 thy Commandments, that neither the  
 Wrath of Man, nor the Malice of the De  
 vel may turn us away from thee. Lord, praise  
 turn thy back upon our Iniquities, blot out  
 our Transgressions, and remember our  
 Sins no more, in which we have so much  
 delighted; change our corrupt and pol  
 luted Hearts, and wash and cleanse us in  
 the Blood of our dear Redeemer. For  
 give us all that is past, and grant us th  
 assurance of that Forgiveness seal'd up in  
 our Consciences by thy Holy Spirit. For  
 give us our intolerable Barenness in good  
 Works, our base Unthankfulness and  
 Abuse of thy Grace, and strike our stony  
 hearts with the Rod of thy Fear, that we  
 may

may attain unto a due Thankfulness for  
all thy Favours, and a most unfeign'd and  
earnest Repentance of our Sins. O Lord,  
bless us all this Night, and after our Bo-  
dies have been refreshed, do thou bring us  
into the light of another day; wherein we  
may praise thy great Name in the Land  
of the Living. Sanctifie us by thy Word  
throughout Soul, Body, and Spirit, for thy  
Word is Truth. Bless this Nation, pre-  
serve the King, and all that are in Au-  
thority, and all thy Children: Raise up  
the Heavy-hearted that mourn in *Zion*;  
give them Beauty for Ashes, the Oil of  
Joy for Mourning, and the Garments of  
Praise for the Spirit of Heaviness, Lord,  
be merciful unto them whom thou hast  
made any way helpful unto us: Bless eve-  
ry one of us in our proper station, that we  
may serve thee with all our Hearts, fear  
thy Majesty, and love thy Precepts. These  
things, O Lord, and what ever thou know-  
est is needful for us, we humbly crave of  
thee in the Name and Merits of Jesus  
Christ, our blessed Redeemer; saying as  
we hath taught us, *Our Father which art in  
Heaven, &c.*

*A Prayer against the Temptations of the World  
the Flesh and the Devil.*

**O** Most merciful Father, and mighty God of *Jacob*, a strong Tower to the Faithful, a Rock of Defence and Refuge for all the Distressed; thou knowest I am set in the midst of many Dangers, my Weakness is very great, in so much as that without thy help I cannot avoid being ruined, and that for ever: I beseech thee preserve my Body and Soul from all Temptations, and Snares of the Devil, and suffer not my Senses to take that Pleasure and Delight in the things of this World as I used to do; but Lord, let me use them as if I used them not, and take my Affections more and more off from them, and settle them upon their right Objects, those things that are above; Lord, do thou take from me all that is Deformed and of a corrupt Nature, and new work and establish that which thy Gracious Spirit hath wrought in me, that having on thy Armour, I may be able to stand against the Besetments of the Enemy. Let me not be drawn away into any Sensuality or any desire of the Flesh, but give me power to overcome it, that I may live soberly and righteously.

righteously, and godly in this present evil World, and serve thee better, and live more in the Spirit. Lord, preserve me from the darkness, filthiness, and deceitfulness of this World, that I may not fashion my self like unto it, to follow a Multitude; but being changed by the renewing of the Mind, I may walk uprightly before thee all the days of my appointed time till my change comes. O Lord, do thou be a present help unto me in the time of Trouble, for in thee I do and will put my trust and confidence; therefore take me no further into Temptations than thou art pleased to give me strength to overcome them. O Lord, that I may with strong Faith resist Satan, and help me to pull down his Kingdom more and more, by Watching, Fasting and Praying, mortifying the Deeds of the Flesh; and let thy righteous Law be my meditation Day and Night, and not the foolish Vanity and sinful Pleasures of this World. Let not thy prosperity make me forget thee, nor Adversity cast me into Despair, but let me make all thy dealing with me, whether on the one hand, or on the other, in love from thee, which is that wherein thy Dispensations are towards me. Lord, arm me with thy

thy Spirit, encourage me with thy Presence, and let me always feel the effectual working of thy Power, which is ever made perfect thro' Weakness; even for Christ Jesus his sake.

*A Prayer for the Remission of Sins.*

**O** Glorious Lord God and everlasting Father, I a wretched and an undone Sinner without thy Mercy, am come before thee to beg favour of thee for all my Offences; begging, praying, desiring, and beseeching thy heavenly Majesty that thou would'st in Mercy look down upon me; I cannot but confess, were it not for the hope I have of thy Mercy and the hold of thy Comfort, and the renewing Graces I sometimes receive from thee, and that sweet relish I have of thy good Gifts, and thy Heavenly Word, I sink into Despair, for my sins are continually before me; if I go, they follow me; if I run, they fly after; if I look back, they stare upon me; if I go forward, they molest me; if I turn to the right-hand, they torments me; if to the left-hand, they torment me: If I look down into the Earth, Hell is ready to devour me: Now I have

way but to look up to thee; help me, good  
God, save me dear Father; succour me  
sweet Redeemer; assist me, merciful Crea-  
tor, that my Prayers may be so fervent, so  
zealous, so affectionate towards thee, that  
they may draw down thy Mercies upon  
me: Power down thy Blessings, shewre  
down thy Graces, open thy hand of Mer-  
cy, and restore joy and consolation to my  
heavy-laden Soul; wash away my Sins;  
wipe away my Iniquities, heal my Infir-  
mities; purge my wicked Mind of all ill  
thoughts; pardon all my Damnable Deeds  
and detestable Dealings; take all hardness  
of heart from me, and according to thy  
good promise, renew a right Spirit within  
me; send the Joys of thy holy Comforts  
upon me: O Lord let me have some taste  
and some sense of thy most glorious and  
most comfortable Presence; let me be re-  
newed by thy Grace, and established in  
thy Service, that I may never back-slide  
from thee: But grant, O most merciful  
Father, that my whole dependance may be  
upon thee, so that in all my Thoughts,  
words and Actions, I may rejoyce in ser-  
ving, fearing and obeying of thee, that I  
may spend the residue of my Days in thy  
Service, seeking thy Honour and Glory.

And

And, most merciful Father; favourably go-  
 vern, help, instruct, guide, and teach me  
 by thy Wisdom to magnifie thy Name, and  
 preserve me in all my Ways and Works  
 and all about me. Remember thy poor  
 Flock; build up thy Church in the most  
 holy Faith; Comfort *Sion*; govern and  
 assist all painful Pastors and Teachers,  
 teach them and us rightly to know thee  
 and truly to follow thee in all the Paths of  
 Righteousness and true Holiness. O Lord  
 Rouse my sleepy Soul, and defend it from  
 evil Imaginations; keep me always in that  
 good frame of Spirit, which will cause  
 me to meditate upon thy Law Day and  
 Night. Grant that I may not do any  
 thing that is contrary to thy Commands  
 but that I may walk in Piety and in Peace.  
 Give me a true and hearty Repentance  
 for Sin, that I never may repent of, that  
 may be truly sorrowful for spending of my  
 time so much in the Devils Service. O  
 powerful preserver of Men, remember me  
 and restore me to Joy and Comfort, and  
 hasten in time thy Salvation unto me.  
 Draw my lingring Soul with the Cord  
 of thy Love, and it shall run after thee.  
 Good Lord, declare thy Mercy unto me  
 that I may make known thy handy-wo-  
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Establish me in thy Grace; excite me to Goodness; give me Grace, that I may grow stronger and stronger to walk before thee, and weaker and weaker to sin against thee, and faithful and stedfast in thy Service to my Life's End. Grant this, dear God, for thy Son's sake, my blessed Redeemer. *Amen.*

*A Prayer before a Sermon.*

**M**ost gracious Father, give us Hearts to hear thy Word (with that due Reverence and Attention as we ought, knowing that it is the Word of God, and not of Man; therefore we ought to hear what by thy Servant thou art pleased to command us, that we may do it with all our Hearts, and with all our Souls. Lord, do thou keep our Thoughts upon what we hear, and let them not be carried away with any vain Illusions, and wicked Imaginations. Grant that we be not overcome with Sleep and Drowsiness, but quicken, O Lord, we beseech thee, our Senses: open our Ears to hear, and make us to understand how to observe thy heavenly Word; for thy only Son's sake, our Saviour. *Amen.*

*A Prayer to be said after Sermon.*

**O** Lord God, we beseech thee to let that Word which we have heard this Day with our Ears, to be set home to our Hearts, that we may not be only Hearers of thy Word, but Doers: that we may so learn to live to please thee, and make it our Business to keep thy Commandments, and spend the rest of our Lives, in thy Service, to the Honour and Glory of thy Great Name, and the Salvation of our Immortal Souls, through Jesus Christ our Lord. *Amen.*

*A Prayer against wicked Thoughts.*

**M**ost Glorious and Eternal God, I, one of the unworthiest of thy Creatures, am come on my bended Knees, to implore the gracious Assistance of thy Holy Spirit, against the Evil Thoughts that do arise in me, to the great Dishonour of thy Holy Name, and the great Trouble of my own Conscience: When I have Thought to be fervent with thee in Prayer, either the Devil, the World, or the Flesh, do disappoint me, and I cannot do as I would for those things that I do, I would not

and those that I would, I do not:  
follows me, Shame is ready to over-  
take me: Confusion is like to lay hold on  
me; Destruction attends me, and Horrors  
and Fear affright me: I have none to  
take my Supplications to, but to thee, my  
Saviour, my Rock and Salvation. Help,  
O God; save me, merciful Father; de-  
liver me dear Creator, a Poor worthless  
worm as I am; draw me from my Sins;  
give, succour, pardon, and forgive me;  
wash me, and I shall be clean; help me to  
put away the Evil of my Doings, and  
earn me, O God, to do well. Give me  
spiritual Thoughts to renew all good pur-  
poses within me; help me to put away  
from me all vain and lustful Thoughts  
of the Flesh, and all malicious reproach-  
ful and froward Thoughts, that proceed  
from the Devil, or any worldly Occasions;  
that I may live purely, and have no  
Thoughts but what are innocent and  
chaste, always fearing to displease so gra-  
cious a God, and loving a Father as thou  
art; and walking circumspectly before  
thee, that I may be a good Example to  
my Neighbours round about me, that  
they may see my good Works, and glorifie  
thee, the only and alone Author of them.  
To

To whom I give Praise, Honour and Glory  
ry, at this time, henceforth and for ever  
more.

*A Prayer in Prosperity.*

**M**Ost bountiful Father, as thou hast  
been pleased to bless me with a  
large Portion of this World's Wealth  
give me an humble, thankful and charita-  
ble Heart, that I may be a good Steward  
that thou hast been pleased to entrust me  
with, in bestowing of it upon those Ob-  
jects of Pity and Compassion that are in  
great Straits and Necessity for it, and not  
upon base and fordid Lusts, of which I  
should certainly have cause to repent  
and that for ever. O Lord, grant that  
more earthly Blessings that thou givest  
me, I may the more seek thy Heavenly  
Graces, that I may be the more humble  
in the due consideration of my great  
thankfulness and ungratefulness of Spirit  
that I may live more piously and religiously  
ly; and that when I depart this sinful  
I may be mindful to leave some good and  
godly Examples of Charity to those that  
follow. Grant that this my Wealth  
be no hindrance to my Salvation, but  
ther a furtherance to me in all Pious, Good,

and Charitable Action. Grant this, O Lord, and whatever more thou seest I stand in need of, for thy dear Son's sake; to whom with thee, O Father, and the Holy Ghost, be all Praise, Honour and Glory both now and for evermore.

*A Prayer for one that is going to Sea.*

O Lord God Eternal, who made the Seas, and the Fountains of Waters, at whose Commands the Winds are; I beg of thee to go along with me, and preserve me by thy Power and Outstretched Arm, from the Perils of the great Deep, and carry me safe to my desired Haven; and Lord, forgive me all my Sins, heal all my Back-slidings, and love me freely; grant me thy Grace, that I may live in thy Fear, and walk uprightly before thee with singleness of heart, that so I may live to the Praise and Glory of thy Great Name, and the everlasting Salvation of my precious and immortal Soul. And, Lord, as I have begged of thee to carry me safe to my desired Haven, so bring me home again, that so I may have an occasion and opportunity with my Friends and Relations, to sing Praises to thy great and glorious

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ious Name for all thy Mercies; but more especially that thou hast kept me from the merciless Waters and the Raging of the great Deep. So begging thy Protection for my Preservation, I resign up my self to thee, who art the God of all Power and Glory, both now and for evermore.

*A Prayer in distress of Weather at Sea, either by Storm or Tempest.*

**O** Lord God Eternal, maker of Heaven and Earth, the Sea, and all that therein is; We miserable Offenders, who have justly pull'd down thy Vengeance upon our Heads by the greatness of our Sins; we have provoked thy Wrath, we have deserved to be swallowed up quick by these raging Waves; O Lord, the Floods come over us, and even enter into our very Souls; O Lord, the Sea rages and rises up against us; Here we see thy wondrous Judgments in the great Deep, which unless thou preserve us, will swallow us up in a Moment. Lord, we cannot but confess we have sinned against thee with a high hand, and therefore just is thy fierce Anger kindled upon us, and thy intolerable Judgments come up against

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us, there is none to help us : Therefore O Lord, for thy tender Mercy sake appear for us, and save us : Cease these Storms, and Tempest ; Cease, we beseech thee these swelling, raging Billows : Command these blustering Winds, and they shall obey thee ; for we are at the pit of Destruction, just ready to be swallowed up : Save us, Master, or we perish. Lord, increase our faith. Merciful Father, we beseech thee to take us into thy Protection ; and if thou hast appointed Death for us, O Lord, be thou present, we beseech thee, to receive our Souls into thy Bosom, till the general Resurrection of our Bodies, and then receive our Souls and Bodies into thy Kingdom. If thou dost design us for Life, grant that these Afflictions may be so sanctified unto us, as to cause us for the future to live a *Godly, Righteous, and Sober Life*, all our Days. Grant this, O God, for thy dear Son's sake. *Amen.*

*A Thanksgiving for a safe Return from Sea.*

Father of all Mercies, and God of all Consolations, I cannot but must confess, that I am obliged to return thee



heartly thanks for all thy Mercies: But more especially at this time I am, and do return thee my humble and hearty Thanks for thy great Mercy, in bringing me safe over the great Waters through many Perils and Dangers, to my own Habitation, and to the Enjoyment of all my Friends and Relations; for which singular Mercy, O Lord, do thou give me a Heart to live answerable to it, that thou mayest have the Praise, and I reap the Everlasting Comfort of it, and I will sing Praises to thy Great Name, for thou art my Salvation, my Rock, and strong Tower of Defence, and Praises wait for thee, O God, in Sion; for thou art worthy to be praised, both now, henceforth and evermore.

*A Prayer for one that is going a long Journey*

**O** Lord God, lead me in the Paths of Righteousness, and direct my Goings in the way of Truth: We are born to Travel, and many have no certain place of abode; our Days are like a Span, and our Lives pass away swifter than Post. O what is Man that thou art mindful of him, or the Son of Man that thou hast any regard for him? We are like to

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Bubble, a Blast, we go hence, and are seen no more. Teach me, Lord, to number my days, that I may apply my heart unto Wisdom: Direct my steps in the way of truth, and guide and govern me in my Travel, that I may go on with Comfort in this my Journey. Be thou my God, my Help and Guide, to direct me in my way and Business. Keep me from all danger of Thieves, or other Mischief and Trouble, that I may have no disturbances in my Journey, no lets or hindrances, nor sorrow, nor heaviness, but for my Sins. O Lord, keep and bless all my Friends and Relations, at home and abroad, in Health and Peace. O Lord, let me have the comfortable enjoyment of thy holy Spirit upon the way, that so it may assist me, that I may think, discourse, and act nothing but what is well pleasing to thee. And all this I beg for Jesus Christ his sake. Amen.

*A Prayer for a sick Person.*

O God of all Comforts, who art a present help in time of Trouble, to them that faithfully rely upon thee for thy help and assistance in their Troubles: Lord, thou hast laid me upon a Bed of Languishing and upon a rowling pillow,

where I cannot find relief, or ease, or comfort for my Body ; Lord, do thou sanctifie this sore affliction unto me ; I cannot but confess I have sinned and done wickedly, and grieved thy holy Spirit from time to time ; yet merciful Saviour, return unto me that I may have a feeling of thy good Spirit. Let not the sins of my Youth, nor the iniquity of that time be upon me : But, Lord, as thou hast laid thy afflicting Hand upon me, arm me with patience that I may endure this Visitation patiently. If thou art pleased to dispose of me for another life, then make me fit for thy Kingdom. Arm me and strengthen me to bear the Burthen without mourning against thee, but make me to undergo this Affliction willingly, and to fight it out manfully. What am I a poor worthless Worm ? I have no Comfort but from thee. Restore me to Health and amendment of Life, or else take me into thy Kingdom of Glory. Lord, cease my Pain, ease my Grief. Lord, I intreat thee to grant, that neither the Devil nor the World may ever have power over me any more, to make me disobey thee. Send thy good Angels both to keep me in Sicknes and in Health, and grant

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grant that I may be always fitted and prepared for death, that I may not be afraid of it, if it be thy Will. Let me recover a little strength. Spare me a little before I go hence and be no more. O grant that I may find thy Grace work in me for my good, that if it be thy Will to take me hence, receive me to thy self. Come, Lord Jesus, come quickly. So I commit and commend my self to thee in that Prayer thou hast taught me, saying, *Our Father which art, &c.* Lord strengthen my Faith to the end. *I believe in God, &c.*

*A Prayer for a young Virgin.*

**M**OST Glorious and Everlasting Father, look in Mercy, Pity and Compassion upon thy poor Hand-Maiden, and grant me the forgiveness of my Sins, and grant that all thy Graces may flourish in me, that I may be in favour both with God and Man. Crown my Virginity with pious and chaste Thoughts, that I may be as watchful to wait for thy coming, as the Wise Virgins, that I may enter with thee and them into thy Blessed Kingdom, before the Door be shut. Give me such good and heavenly Thoughts that a good Name is better than any  
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thing that I can enjoy; and let me not part with my Reputation for the greatest Offers this World can afford; but help me to live a sober, meek, and chaste Life, by the gracious assistance of thy most holy Spirit. O defend me from base and slanderous Tongues, and all wicked Temptations. O Lord, make me faithful and honest in all my actions in this Life, that whatsoever Charge is committed to my Care, I may be so careful of it, that nothing may be wanting when I come to resign it up. Marry me, O Lord, to thy self in Mercy and Righteousness, and if thou shalt be pleased to call me to the honourable Estate of Matrimony, let me take *Rachel, Rebecca and Sarah* for my Examples, in Love, Wisdom, Faithfulness and Obedience to my Wife, and towards all Persons with whom I have to do. Let me behave my self in all things so as becometh one that is wholly devoted to thy Service. Grant these things, O Lord, and whatever else thou knowest I stand in need of for Jesus Christ his sake. To whom with thee O, Father, and the Holy Spirit, be all Praise, Honour and Glory, both now, henceforth and for evermore.

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*The Wife's Prayer for her Husband.*

**O** Lord God, as thou hast joyned me in thy Fear and Name, in thy great Mercy to a loving and kind Husband, grant that I may be so loving, kind, and obedient to him, as may conduce to thy Glory, and both our Comforts; so endue me with a meek and quiet Spirit, and defend me and him from the power of all Temptation that may attend us, that so thy Strength may be made perfect in our Weakness. Grant us both the assistance of thy holy Spirit, that so it may teach us to love and cherish each other; and give us the Gifts of Chastity and Sobriety, that both in body and mind we may live a pure Life, bringing up our Children and Servants in thy Fear and Dread. O Lord, forgive us all our Sins, and grant us both Grace to love, fear, and serve thee our appointed time till our Change come, that so in this Life we may reap the Comfort of thy loving enjoy, and receive the Fruit of thy promise that is laid up in thy mercies. Now all I beg upon the account of thy dear Son: To whom, with thee and the holy Spirit be all Praise, Honour and Glory both now, henceforth and for Evermore.

*The Widow's Prayer.*

**E**Verlasting Lord God, a poor distressed and afflicted Servant of thine is come before thee to beg the forgiveness of all her Sins, and to be a comfortable Husband to me in this my desolate and forlorn condition. And, Lord, as thou hast been pleased to lay so great an Affliction upon me, as to take so loving and kind a Husband from me, give me out of thy tender and everlasting Mercies, some other blessings to ease the Sorrows of my poor afflicted Soul. Lord, do thou give me Beauty for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness; that so after this Night of Afflictions, I may have some refreshing Comforts and Encouragements to sing Praise to thy great and glorious Name in the land of the living; and tell my Friends, Neighbours and Kinsfolk, how good thou the Lord hast been to me, and what great things thou hast done for me, whereof I shall be glad. And, O Lord, bless me in all honest Endeavours, supply all my Wants, whether Spiritual or Temporal; and let me have the comfortable Fellowship of thy most holy Spirit to

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direct me in all my ways, that I may do nothing that tends to the dishonour of thy great Name, or the disconsolation of my precious and immortal Soul. I pray thee order my Children and Servants Hearts and Minds, as that they may love and fear thee as they ought. Lord, do these things for me, and more abundantly than I am able to ask or think, for Jesus Christ his sake? To whom with thee, O Father, and the Blessed Spirit, be all Praise, Honour, and Glory, both now and for evermore.

*A Prayer for a Woman with Child.*

**H**eavenly Father, and God of all Power and Glory, who createdst the Heavens, and the Foundations of the Earth, and all that in them is, who createdst Man in thine own Image, but he hath found out many Inventions. Lord, I am come to supplicate thy Majesty, and to implore thy infinite Goodness to bless me in this Condition I am now in of Child-bearing, and grant that the Fruit of my Womb may have all the Parts and Members that it ought to have, and in their right places and stations; and whatever Weakness it may bring upon my Body, do thou grant me patience to bear it with all  
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the submission imaginable to thy Will, and grant that all thou dost for me, and to me, may be sanctified, that so I may make a right use and improvement of it, to the Praise of thy glorious Name, and to the everlasting Comfort of my immortal Soul. Lord, preserve me from untimely Birth; grant through Faith, Prayer and Patience, I may escape all sudden Fears. Lord, do thou stand by me when I draw near to my hard labour, and let thy everlasting Arms be under me to bear me up under those intolerable Pangs which attend that dreadful Hour; and grant that the fruit of my Womb, as it grows up in bodily Strength, so let it grow also in spiritual Strength in thy Faith, Fear and Love. And grant me, O Lord, a patient and quiet Spirit at that Hour, and safe Deliverance in due Time, and make me a joyful Mother. Forgive and forget all my past Offences, and bless my poor Infant, and take it into thy Covenant, and give me Wisdom and Strength to bring it up in thy Fear, and to thy great Glory, and my further Joy, through Jesus Christ our Lord.

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*A Thanksgiving for safe Deliverance from the  
Perils of Child-bearing.*

**O** Lord God Eternal, accept of this Sacrifice of Thanksgiving for thy great Mercy in appearing to wonderfully for me, to my great Ease and Comfort in that dreadful and painful Hour of Child-bearing, that thou hast been pleased safely to deliver me from the Perils of it, and to lengthen out my Days in the Land of the Living, and to see the Fruit of my hard Labour and Travail. Lord, grant that it may prosper and grow up in thy Fear, to thy Glory, and both our Comforts. And grant, Lord, that I may live worthy of this Mercy, and make thee some grateful Returns for all thy Mercies. Pardon and forgive me all my Sins, and preserve me from sinning against thee any more. And all I beg upon the account of thy dear Son. To whom with thee, O Father, and with the blessed Spirit, be all Honour, Praise and Glory, both now and for evermore.

*A Prayer for all Christian Vertues, as Love, Faith, Hope and Charity, &c.*

**O** Lord, Father of all Mercies, and God of all Consolations; bless me with all thy Spiritual Blessings, and Heavenly Graces, make me rich in Love, strong in Faith, full in Assurance of Hope, and abound in all Charitable Actions, according to that Sufficiency thou hast been pleased to bless and entrust me with, that I may have nothing to answer for at that great and terrible Day, wherein the Secrets of all Hearts shall be opened, and every one rewarded according to their Doings. Lord, grant that thy Graces may all flourish in me as the Bay-Tree, that so by my good Example, others may return to thee their Lord and Saviour, and so have cause to sing Praises to thy Great Name, for all thy Wondrous Works. Lord, keep me from Insolence and Pride, and grant me true Humility and Zealousness of Mind, and give me a true Consideration of my own Vileness, that so I may tremble and stand in Awe before thee, as a sinful Man, having always a better esteem of others than my self. Gracious Lord, when the Devil shall accuse, my own Conscience bear Witness against me, and the whole World forsake me for my Sins, do thou be my Strength, my Salvation, my Rock and strong Tower of Defence against these potent Enemies of my Soul. Enflame my Dead Heart with the Heavenly Affection of an unfeign'd Love, that I may love and adore thee above all; and my Neighbour as my self. Grant me a good Mind to help and succour all to my Ability; so forbear and forgive all that ever any did against me; Let not the least Spark of

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Envy or Wrath lodge within my Breast, nor never let the Sun go down upon my Anger, but let me be satisfied, that Vengeance is thine; and that thou art so just, that thou wilt send it upon the Heads of those that fear thee not, and call not upon thee, but that live in Envy and Malice, and Implacableness of Spirit against thy Children. Give me Grace, O Lord, to follow the Example of all good Men; and keep me from that hateful Sin of Sloath and Idleness, which is the High-way to Want and Beggary. Grant me a contented mind, and moderate my Desires towards the Things of this World; and, Lord, be with me at the Hour of Death; and when I go hence and be no more seen, I may be admitted into thy Kingdom of Glory; that I may eternally sing *Hallelujah's* to thy great Name. Grant this, O God, and whatever else I stand in need of, for Jesus Christ his sake: To whom with thee and the Holy Ghost, be all Honour, Praise and Glory, both now and for evermore.

*A Prayer for all Earthly Blessings.*

O Lord God Eternal, which causeth the Sun to shine upon the Just and the Unjust, satisfy the Desires of thy Servants with thy bountiful Goodness; we cannot but must humbly acknowledge, that we are not worthy of the least of thy Favours, but that it is of thy Eternal Goodness we are living Monuments of thy mercy all this Day; Lord, do thou supply our daily Necessities, and give us this Day, and every Day, our daily Bread. Bless the manuring of our Ground, prosper our Corn, and bless the Seed-time with the Former and Latter Rain in their due

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*Graces before and after Wheat.*

Seasons. Keep our Fruits while they be upon the Earth, from Hail and Thunder, from excessive Droughts, over much Rain and Mildews, and send us a joyful Harvest. O Lord, bless and increase our Cattle, and keep them from those Casualties they are obnoxious to; and bless our Basket and our Store, and keep our Granaries, Barns and Store-Houses from Fire and boisterous Winds, Thieves and sudden Inundations. Prosper all our Undertakings whether by Sea or Land. Be thou a present Help in time of Trouble, and turn our Dearths into Cheapness, and Scarcity into Plenty. And, Lord, open the Hearts of those to whom thou hast dealt liberally, that as thou hast been to them, they may be to their poor Fellow-Creatures that are in Want. Help us, O Lord, in all our Straits, and oppress us not with too much Poverty; neither let us be puffed up in the Day of Prosperity, but keep us in Evenness of Temper in either extreme, that we may live in thy Fear and die in thy Favour. And all this we beg upon the Account of thy dear Son and our blessed Redeemer: to whom with thee, O Father, and the blessed Spirit, be all Praise, Honour, and Glory, both now and for evermore.

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*Graces before and after Meat.*

*Grace before Meat.*

O Lord God, Maker of Heaven and Earth, who hast created all things for the use and service of Men: Bless these thy Creatures, which thou

thou hast provided for us, and set before us at this time, that they may strengthen our Bodies, so that thereby we may be the better able to live to thy Praise, Honour and Glory, both now and for evermore.

*Grace after Meat.*

**A**lmighty God, and Everlasting Father, who out of thy infinite Goodness hast most plentifully fed us, for which and all other Mercies, we return thee hearty Thanks; begging of thee so to direct and guide us, as that we may in some measure live answerable to thy Goodness to us. All which we beg for Jesus Christ his sake. To whom with thee, O Father, and the holy Spirit, be Praise, Honour and Glory, henceforth, and for evermore.

*Grace before Meat.*

**M**ost Gracious Father, we crave thy Blessing upon these good Creatures, that thou by thy good hand of Providence hast bestowed upon us; grant that they may give Nourishment to these our mortal Bodies, and sanctifie them so unto us, as that we may live to thy Praise, to thy Honour, and to thy Glory, both now, henceforth and for evermore.

*Grace after Meat*

**M**ost Bountiful and Gracious Lord God, whose Goodness is extended to the uttermost Parts of the Earth; what cause have we to praise and magnifie thy holy Name for this great and singular mercy of daily taking care for us, and plentifully feeding of us with the best and choicest of thy Creatures. As thou hast filled

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our Bodies with them, so fill our Souls with the Graces of thy holy Spirit. And all we beg upon the Account of thy dear Son : To whom with thee, O Father and the blessed Spirit, be all Praise, Honour and Glory for ever and ever.

*Grace before Meat.*

**O** Lord, it is by thy Goodness and Mercy, that we are here before thee this Day to partake of thy great Mercy, in providing such a plentiful Table for us. Grant, Lord, that what we eat at this time, may so refresh and strengthen us, as thereby we may not only be able, but obliged by thy great Goodness towards us, to serve thee with all our might, with all our strength, and with all our Soul, unto our Live's End.

*Grace after Meat.*

**G**OD of all Blessings and Consolations, we return thee our humble and hearty Thanks for thy satisfying our Bodies at this time, when Thousands of our Fellow-Creatures are in great want. Lord, grant, that we may live up to this and all other Mercies, for Jesus Christ his sake, our Lord.

*Grace before Meat.*

**T**HOU King of Kings, and Lord of Lords ; Bless these thy Creatures that thou hast filled our Table with at this time. Bless the King upon the Throne, and all the Royal Family, with the choicest of thy Blessings. Bless the Christian Churches in this Land of our Nativity. And all we beg for Jesus Christ his sake : To whom with thee, O Father and the blessed Spirit, be all Praise, Honour and Glory, both now and for evermore.

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*Grace after Meat.*

Thou, Prince of Peace, and everlasting Father,  
who hast filled our Bodies in a most plenti-  
ful manner at this time, so fill the Souls of the  
King, and all the Royal Family, and ours, with the  
best of thy Servants every where, with the Graces  
of thy most holy Spirit, whereby we may be con-  
ducted to thy Everlasting Kingdom, through Jesus  
Christ our Lord. *Amen.*

**H Y M N S** *and Spiritual SONGS of*  
*Praise to Almighty G O D, for our happy*  
*Deliverance from Popery, and the horrid*  
*Cruelty and Barbarity of Blood-thirsty Men.*

**A H Y M N.**

O Lord, thou hast been merciful  
To thy beloved Land;  
For England thou hast saved  
By thy Almighty Hand,  
From the Barbarous Cruelty  
Of all those that have sought  
With all their Power to destroy;  
Their Plots are come to nought,  
The Cruelty they did design,  
O Lord, was very great;  
Thy People all for to destroy,  
This Land to ruinate.

*Hymns and Spiritual Songs.*

But these our Enemies, O Lord,  
Thou hast caused to fall;  
And from that Ruine they design'd,  
O Lord, thou hast sav'd us all.

*A S O N G of Praise.*

**T**herefore thy praises, Lord, we'll sing,  
To the Honour of thy Name;  
For this Salvation thou hast wrought,  
We'll magnifie the same;

When thou appear'd'st our Foes they fell,  
And perish'd at thy Sight;  
For thou didst maintain our Cause,  
And do the Thing that's right.

Our Enemies thou hast cast down,  
Their Counsels overthrow'n;  
Thou hast put out their Names that they  
May never more be known.

O Lord, thou wast our Refuge then,  
When we were sore oppress'd;  
A Refuge will he be in time  
Of Trouble and Distress.

*S O N G II.*

**L**et's praise the Lord with all our Hearts;  
Let's praise God while we live:  
While we have Beings, to our God  
Let's Songs of praises give.

Trust not in great Men, not at all,  
In whom there is no stay;  
Their Breath departs, to Earth they turn  
That Day their Thoughts decay.

O! happy are all those and blest,  
Whom *Israel's* God doth aid;  
Whose hopes upon the Lord do rest,  
And on that God are staid.

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Who made the Earth and Heavens high,  
Who made the Swellings deep,  
And all that is within the same,  
Who Truth doth ever keep.

Who righteous Judgment executes  
For those oppress'd that be ;  
Who to the Hungry giveth Food,  
And sets the Captive free.

Who giveth to the Blind their Sight,  
The bowed down doth raise ;  
The Lord doth dearly love all those  
That walk in upright ways.

*A Song of Praise.*

**T**O render Thanks unto the Lord,  
It is a comely thing ;  
And to thy Name, O thou most High,  
Due Praise aloud to sing.

Thy Mercies great for to shew forth,  
When shines the Morning-Light ;  
And to declare thy Faithfulness  
With Pleasure every Night.

How great, Lord, are thy Works ! each Thought  
Of thine, O deep it is :  
A wicked Man he knoweth not,  
Fools understand not this.

When those that lewd and brutish are,  
Spring quickly up like Grass :  
And Workers of Iniquity  
Do flourish all apace.

It is that they for ever may  
Destroyed be and slain :  
But thou, O Lord, art the most high,  
For ever to remain.

For

For all thine Enemies, O Lord,  
Thine Enemies perish shall;  
The workers of Iniquity,  
Shall be dispersed all.

*A Song of Praise.*

O England, all with joyful Sounds  
Up high your Voices raise;  
Sing to the Honour of God's Name,  
And Glorious make his Praise.

Say unto God how terrible  
In all thy Works art thou?  
Thro' thy great Power, thy Foes to thee  
Shall all be forc'd to bow.

All on the Earth shall worship thee,  
They shall thy praise proclaim,  
Songs they shall sing most cheerfully  
To thy most glorious Name.

For this great mercy thou hast wrought  
By thy Almighty power;  
Poor England to redeem and save  
From those that would devour.

Just at the Pit of Destruction,  
O Lord, we all did stand;  
And nothing could us save from it,  
But thy Almighty Hand;

O blessed be thy Glorious Name  
To all Eternity;  
The whole Earth let thy Glory fill;  
*Amen*, so let it be.

*A Song of Praise.*

**O** Come let us sing to the Lord,  
Come let us every one  
joyful noise make to the Rock  
Of our Salvation.

Let us before his presence come,  
With praise and thankful Voice ;  
Let us sing psalms to him with Grace,  
and make a cheerful noise.

For God, a great God, and great King  
Above all Gods he is ;  
Depths of the Earth are in his Hands  
The strength of Hills are his.

To him the raging Sea belongs,  
For he the same did make :  
The dry Land also from his Hands  
Its Form at first did take.

O come let's worship him therefore,  
Let us bow down withal ;  
And on our Knees before the Lord  
Our Maker let us fall.

For he's our God, the People we  
Of his own pasture are ;  
And of his Hand the Sheep to day,  
If ye his Voice will hear.

*A Prayer for King William.*

**M**ost Glorious and ever-blessed Lord God, Ma-  
ker of Heaven and Earth ; who dost from thy  
Throne behold all the Inhabitants of this lower  
World ; we humbly pray and beseech thee ; for  
Jesus Christ thy dear Son's sake, to bless with the  
choicest of thy Blessings, our Gracious Sovereign  
King William, who by thy great and wonderful Pro-  
vidence

peace under thee, and thy Christ, is come  
supream Head and Governour of this Land and  
Nation wherein we live: Lord, do thou endow him  
with all thy heavenly Graces, and bless all his Un-  
dertakings against his and our implacable Enemies  
whether by Sea or Land: Lord, let his and our  
Enemies fall before him; and carry him through  
this great Work thou hast brought him hither to  
manage; that he may settle this Nation in Peace  
that every one of us may live and enjoy in Tranqui-  
lity of mind all those Earthly blessings thou hast out  
of thine Infinite Goodness and Mercy bestowed upon  
us: Lord, let thy Gospel flourish once more in the  
Nation; that thy Name may be glorified to the  
Ends of the Earth. O Lord, be our King's Defen-  
der and Keeper in all His Battles; And, Lord, do  
thou fight them for him, and then he will be crown'd  
with Success; and let him see the End of all his En-  
emies; and finally, after this Life, he may inherit  
those Eternal Joys thou hast in store for those that  
love thee, and long for thy appearance: All this we  
beg for Jesus Christ his sake; to whom with thee, O  
Father, and the holy Spirit, be all Praise, Honour, and  
Glory, both now, henceforth, and for evermore.

**F. I. N. I. S.**



